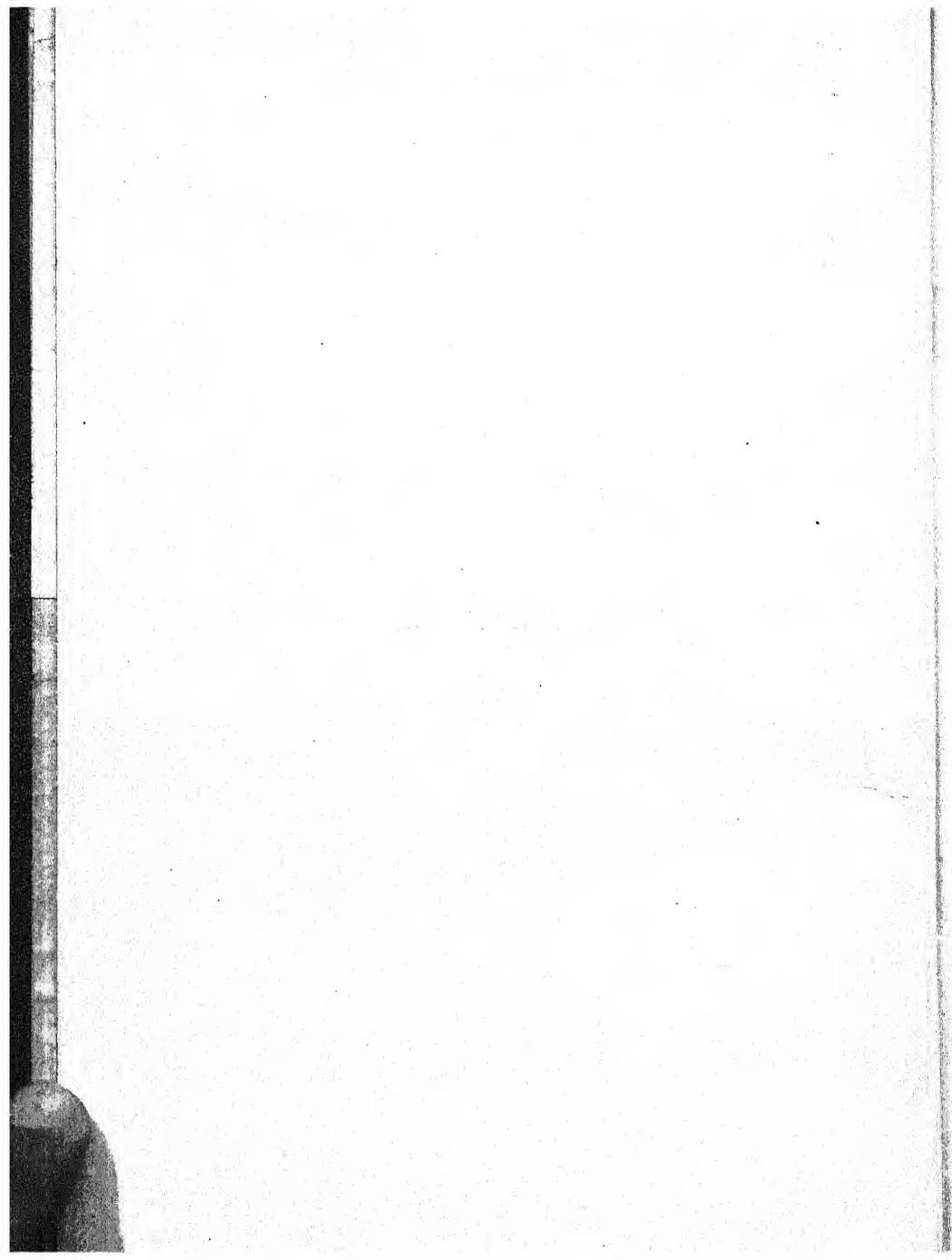


**BAKHTIARI, BADAKHSHANI, AND MADAGLASHTI**



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VOL. VI



The Phonology of the  
BAKHTIARI, BADAKHSHANI,  
and  
MADAGLASHTI DIALECTS  
of Modern Persian

*With Vocabularies*

5481

BY

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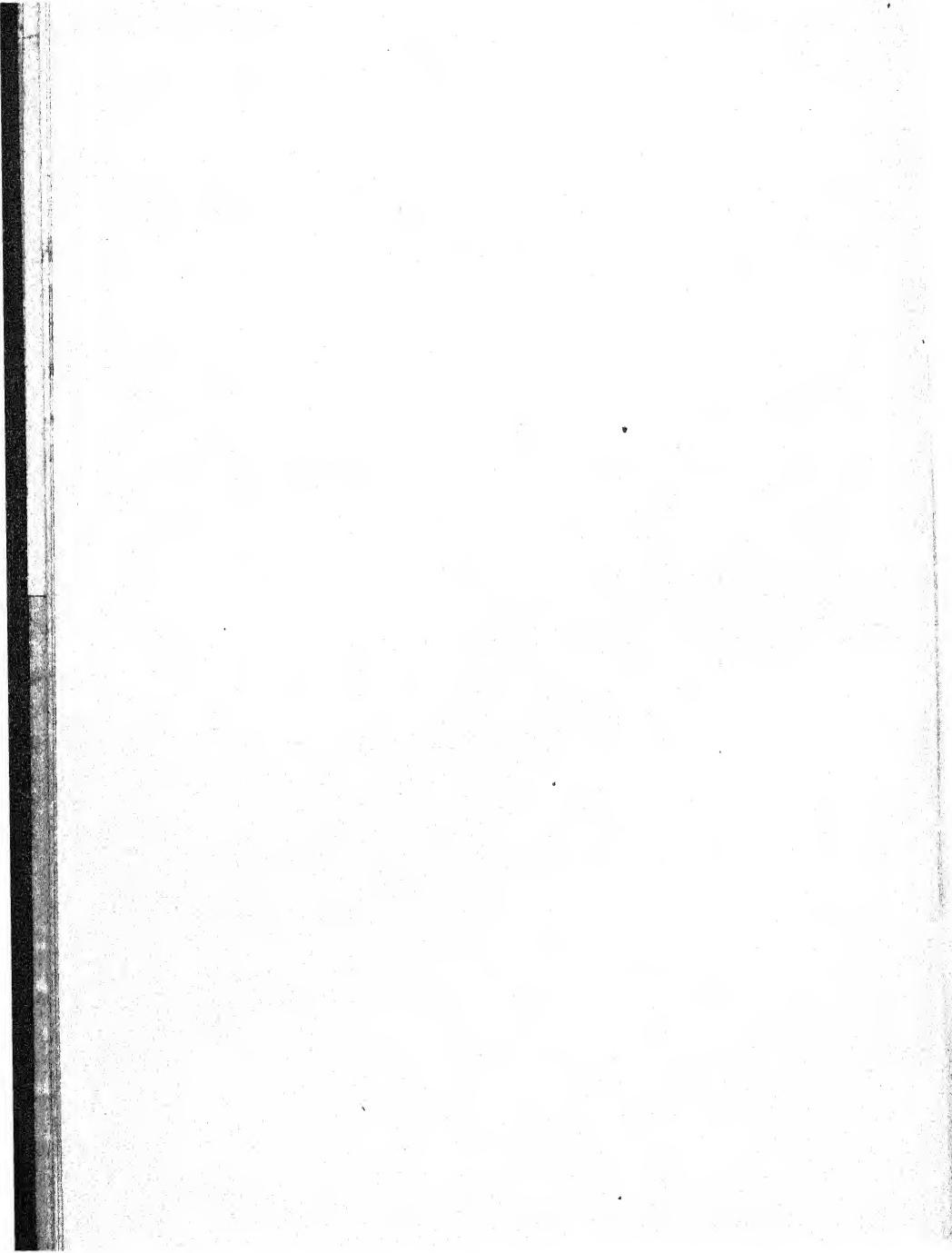
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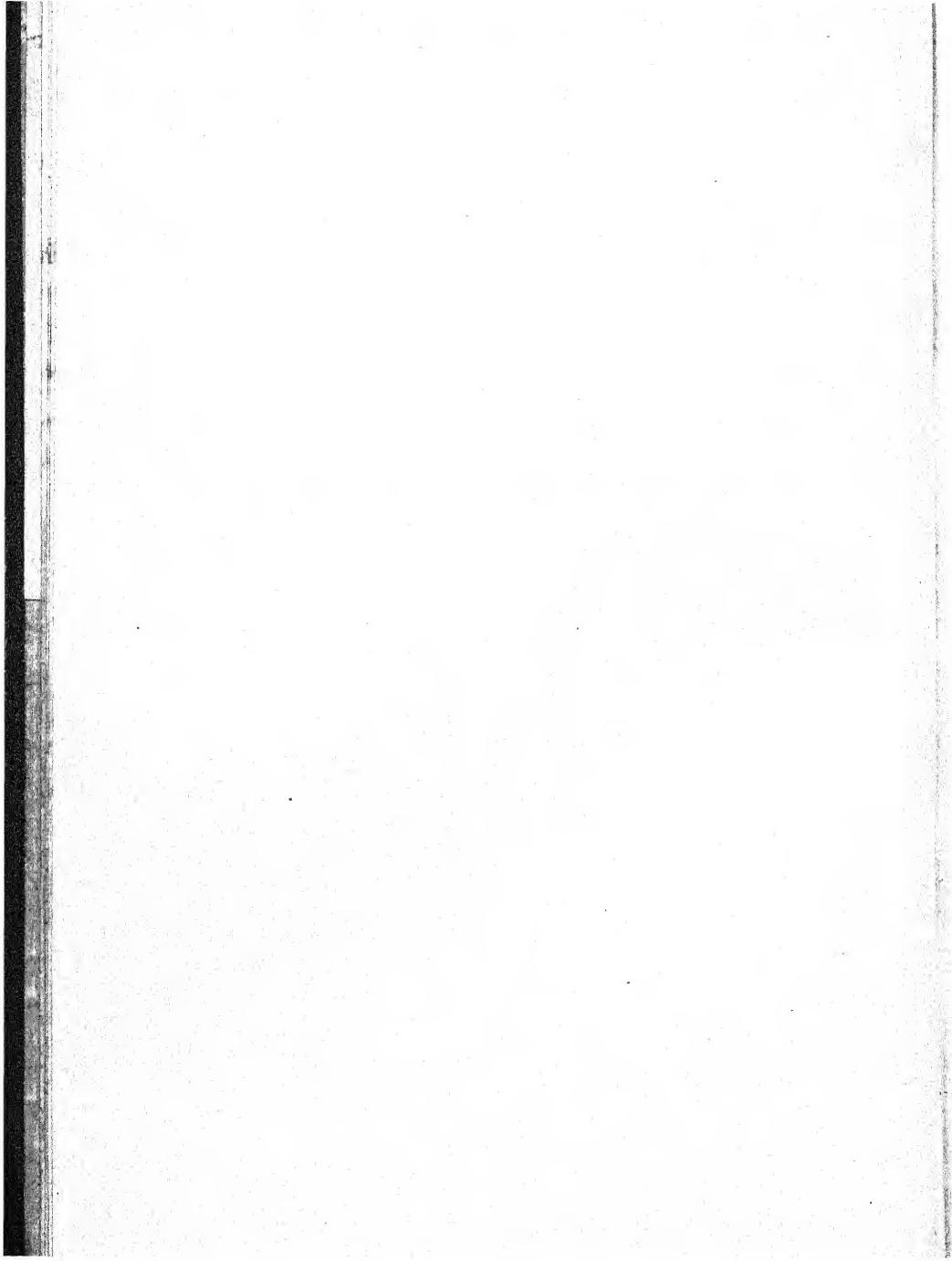
I DEDICATE THIS WORK AS A  
MARK OF RESPECT FOR PROFOUND SCHOLARSHIP  
AND OF GRATITUDE FOR MANIFOLD KINDNESSES.

THAT BY THIS DEDICATION THE BOOK RECEIVES HONOUR  
INSTEAD OF CONVEYING IT, IS A FACT WHICH I REGRET  
BUT CANNOT REMEDY.



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## PREFACE

THIS book will not appeal to a large public ; it is, I fear, totally lacking in all the attractions of a popular novel. Primarily it will interest the philologist, if anyone, but while recognizing this, I should like to recommend it to the still more limited class of those who may in the course of practical life come into contact with one or other of the dialects it deals with.

On the uses of a knowledge of dialects I am not going to enlarge. The advantages that are gained by treating with a man in his mother tongue are recognized by everyone with experience, and dialects from one point of view are only incompletely differentiated languages. Dialects, in many ways a bane to the practical worker, have, however, the merit that they are *not* actually distinct languages and that they can be studied in their relation to the standard languages of which they are variants, and, in fact, a knowledge of them is most easily thus acquired.

In the present instances the differences between the dialect and standard Persian are mainly phonetical and morphological. Certain sounds in the one are more or less regularly represented by certain other sounds in the other. These substitutions can be predicted almost with certainty and their recurrence can be represented as the result of "laws", the "Sound Laws" of philology. The morphological variations are in many cases the outcome of the operation of these "laws" of sound change on the inflectional endings of words, or otherwise they consist of the interchange of elements of different origin but analogous function.

All these differences can be most easily learned by comparing the dialect with the standard language, deducing the rules to which the changes of sound conform, and noting the actual replacement of one element by another one. This com-

parison has been carried out in the present book in regard to the three dialects dealt with, and anyone who may want to acquire a working knowledge of them will find that it will set him well on his way and save him the labour of collating for himself a mass of miscellaneous detail.

He will find that *χt* in standard Persian appears in Bakhtiari as *δ* or *d*, and *ft* as *l* or *δ*, to quote only two striking examples.

The morphology of Bakhtiari has not been set out in the present work, having been left till a more convenient season, but that does not detract from the helpfulness of what has been done, though it leaves it lacking a desirable supplement.

The non-professional student who may have merely the ordinary base motives of everyday life for wanting to know a dialect, the class whom I am attempting to capture at the moment, will find beside each dialect word its relative, where such exists, in standard Persian, and it is not in the least incumbent on him to follow me in tracing both back to an earlier form in which each may be believed to have had its origin.

Besides the main differences of phonetics and form, dialects probably always display some difference in vocabulary from the standard tongue. The present work is too small to contain anything like complete vocabularies of the three dialects, but it may be claimed that the vocabularies given include, especially in the case of Bakhtiari, the commonest and most important words in daily use.

So much for the attractions which this book presents to the scholar-*malgré-lui*.

It would be futile for an amateur to attempt to beguile the trained acumen of the professional philologist. He must be left to judge for himself of the merits and demerits of the work. I can only tender it to him with a "recommendation to mercy" and a request to search his own past record if he has occasion to fall foul of misprints.

By the time it appears the bulk of this book will probably have been four years in the Press, and the rest of it three, and

its proofs have intermittently at long intervals followed me in a roving life half round the world. It has not always been possible for me to refer to my original notes, and I think that even specialist authors do not reckon to keep technical detail fresh in their minds for a period of years.

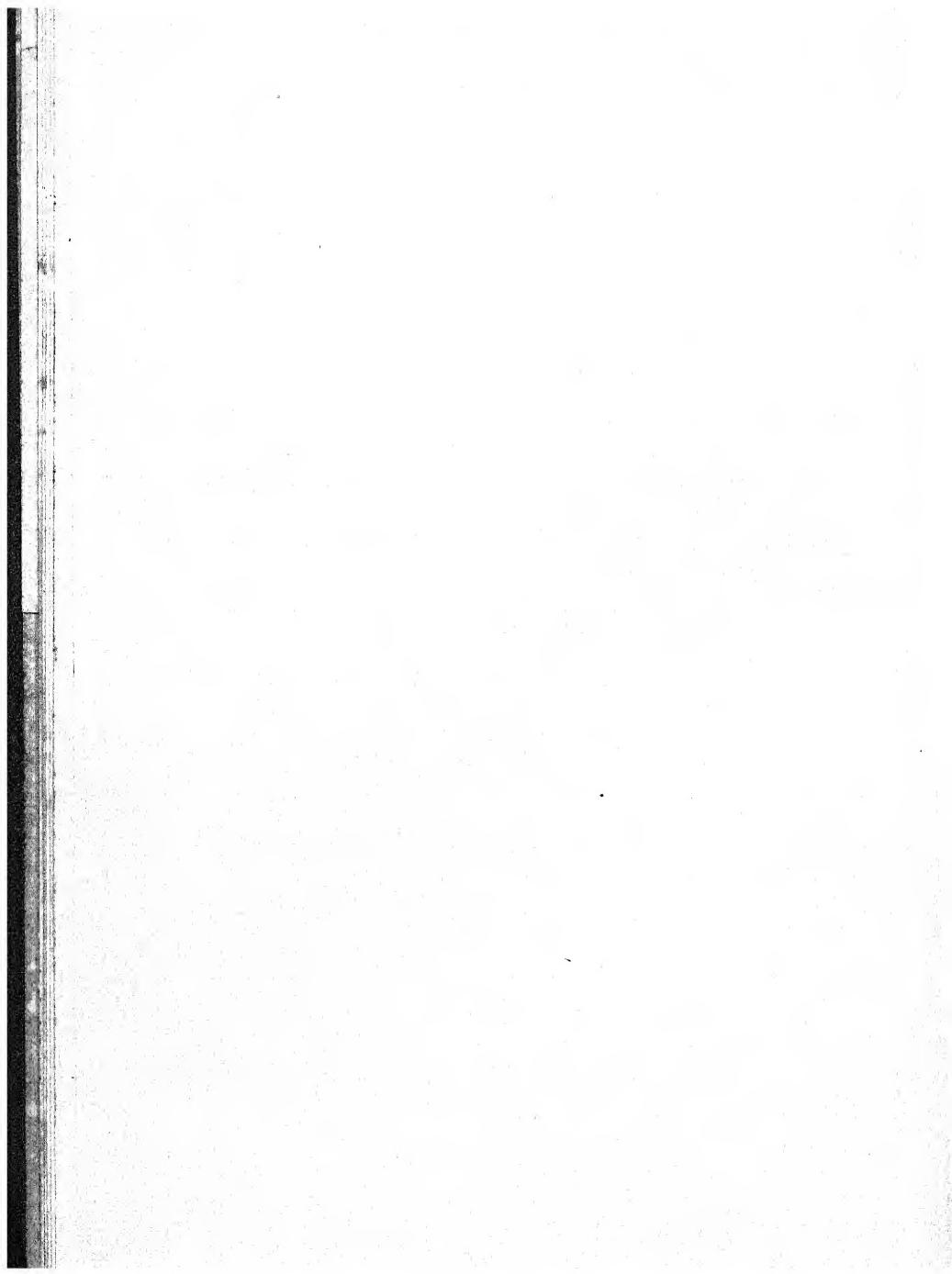
I have to thank the Royal Asiatic Society and the India Office for making the publication of this book possible. The former by including it in their list of Prize Publications and the latter by undertaking to buy 100 copies of it. It was believed that the Bakhtiari portion might have been useful to British officers who were concerned with affairs in the South-West of Persia during the war. But the Press has proved more than a match for the war in avoiding a conclusion.

I have once been rash in promising — or threatening — a “sequel”, and I do not wish to repeat the mistake. I may, however, say that I have further Bakhtiari material of a more interesting nature than that included here. This comprises popular tales of all descriptions and popular poetry, an extensive vocabulary, and abundant material for a treatise on the morphology, the omission of which here will doubtless be a source of grief to my many readers, professional and non-professional.

D. L. R. LORIMER.

GILGIT.

May, 1921.



# I. THE BAKHTIARI DIALECT

## INTRODUCTION

THE Bakhtiāri tribes occupy the large tract of mountainous country in South Persia, lying roughly between longitudes  $48^{\circ} 40'$  and  $51^{\circ}$  E., bounded on the south by the plains of Rāmuz, Shūshtar, and Dizfūl, and on the north by the high-lying submontane districts of Chahār Mahāl, Farēdan, and Khunsār.

From their mental and physical characteristics, and from their habits, there is every reason to believe that the Bakhtiāri are Iranians of the Iranians. This presumption is not belied by their language, and it is further strengthened by the nature and situation of their country, which consists of a series of lofty and rugged mountain ranges separating at once the Persian uplands from the low-lying plains of 'Arabistān, and the home and centre of the Persian race from the outskirts of the Arab diffusion. It seems more than probable that the Bakhtiāri of to-day are the modern representatives of a long series of ancestors who have occupied the same territories and followed a similar mode of life from a remote past.

The Bakhtiāri have for many generations been divided into two main groups of tribes known as the Haftlang and the Chahārlang. The hegemony of the whole now resides with the Haftlang, one of the sections of which provides the ruling family, whose members, under the title of the Bakhtiāri Khāns (Khawānin i Bakhtiāri), have, thanks to the part which they have in recent years played in Tehran politics, acquired a European celebrity and occasional exaltation in the columns of the *Times*.

Though thus figuring as Haftlang this family is said to have originated from a boy of the Pāpī tribe of Lurs, who was ejected by his fellow tribesmen and recalcitrant subjects, and strayed into the Bakhtiāri country from the west of Luristān.

Till the middle of last century the Chaharlang were the dominant tribal group, and it was only Ja'far Quli Khān, the grandfather of the present Haftlang Khans, who succeeded in extending their sway and establishing the general ascendancy of the Haftlang.

The Chaharlang are now numerically inferior and confined principally to the south-east portion of the country, where they live a more or less sedentary life, and to its northern and western frontiers, where they are nomadic.

The large majority of the Haftlang are nomadic, and in the course of their seasonal migrations cover all the central part of the tribal territory.

In the winter they are found scattered among the low hills and undulating valleys fringing the 'Arabistān plains, but with the arrival of the Vernal Equinox they begin to turn their faces northwards and then gradually make their way to the lofty central ranges and the high-lying hill-girt plains beyond, which border on and shelfe down to the central Iranian plateau.

Autumn, again, sees them retracing their arduous steps along unmade tracks over the intervening ranges to their winter haunts.

Though nomads, whose principal interests centre in their flocks and herds, they are not—like many of their cousins the Lur tribes of Luristān—a pastoral people of the straitest sect, for they also practise agriculture. Indeed, many tribes cultivate two sets of crops, sowing wheat, barley, and other cereals in the uplands (*yēlāq*) in autumn, which they reap on their return in the following summer, and again sowing wheat and barley

in the *gurmsīr* (hot country) in winter, which some of their number remain behind to reap and harvest when the general exodus takes place in spring.

The ordinary tribesmen are destitute of any bookish education or knowledge of the outer world, though they may visit the neighbouring towns as foreigners for commerce or barter, but the exigencies of their active, roving life, ever confronting them with the unmitigated dangers of rugged mountains and swift rivers, and exposing them to the vicissitudes of climate and weather, keep their wits in a state of intelligent activity.

Pastoral peoples are not usually fools, as the humble necessary cultivator often is, and the nomad grazier should be a combination of Rob Roy and the Lowland Scottish shepherd. The Bakhtiāri has more of Rob Roy perhaps than of the shepherd in him, and his natural pastimes, when left to pursue his own courses, are rather raiding and robbery than poetic reflection or philosophic meditation.

Considering his surroundings and his neighbours, it is not altogether surprising if the Bakhtiāri is a man of violence and not unacquainted with sin. If under the discipline of relatively powerful chiefs his quick temper may find satisfaction in belabouring a quarrelsome or sulky wife or hurling himself on an annoying brother Bakhtiāri, rather than in the excitement and danger of an attack on a neighbouring tribe, and if petty thieving and pilfering often take the place of robbery under arms and other high emprise, it is by no means always so. At least, the manliness of the race has not as yet been assailed by the debasing influences of law courts with their chicane and false swearing to another's hurt, practices in which, I have no doubt, the Bakhtiāri tribesman would soon prove an adept if opportunity presented itself.

The Bakhtiāri, whose ruling vice in his own humble

sphere is that of all Persians—greed of money and of possession — does not merely envy and grieve at the good of his neighbour; he tries to transfer it to himself.

I am, however, not here concerned with the Bakhtiāri's morals but with his language, and my object in adverting to his life and habits is to bring into prominence conditions which are calculated to affect the range and nature of his speech.

We have seen that the typical Bakhtiāri is a shepherd, cattle-owner, and nomad; we have seen that he is also an agriculturalist, that the country he inhabits is wild and savage, and that he is constantly exposed to the severities of nature, to heat and cold, to rain and snow, and parching dryness. All these conditions postulate a vocabulary sufficiently variegated to deal with them, for they constitute the crude material of necessary conversation.

As to manner of speech, the Bakhtiāri is an out-of-door animal and a mountain-dweller, and is accustomed to exercising his lungs, if occasion require, across a valley or down a hillside. The less sophisticated tribesman is therefore apt to be a noisy companion in a drawing-room; on the other hand, he has, as a rule, the merit of articulating clearly.

Turning to external conditions, until recent years the greater part of the country was little traversed by outsiders. Now, the Lynch Road carries a varying stream of caravans accompanied by Shushtari, Dizfuli, Chaharmahali, and occasionally Arab muleteers or donkey- or camel-men. But this traffic is restricted to the line of the road, and the districts and tribes lying off the road are little visited. On the other hand, there is considerable commerce with towns such as Shushtar, Dizful, Ramuz, and Ispahān, where the tribesmen take the products of their flocks and herds for sale, purchasing in their stead the more artificial necessities of life, such as matches, sugar, piece-goods, and cotton textiles of all sorts, which

furnish the principal material of their clothing, and all iron implements, such as spades, ploughshares, bits, and stirrups, as well as copper cooking pots.

Further, the Bakhtiāri have some relations, frequently hostile, with their tribal neighbours. On the west these are the Lurs, in particular the Dirakwand and Sagwand, and on the south-east the Kūhgalū, all like themselves of Iranian stock and speaking dialects not widely differing from Bakhtiāri. On the north they have the Iranian village population of Chaharmahal and Farēdan. On the east, however, their neighbours are the Turkī tribe of the Qashgāi, and all along their southern border, only interrupted by the three towns mentioned above and a few villages, roam the Arab tribes of 'Arabistān. One small community of Arab origin even lives among and counts as a part of the Bakhtiāri. These are the 'Arab Gāmēsh, who, as their name implies, make their livelihood by keeping herds of buffaloes. The buffalo has no place among the stock of the true Bakhtiāri nomad.

Thus, the permanent external influences which may be expected to modify the Bakhtiāri tongue are: (1) the Persian dialects of the towns, (2) the Lur and Kūhgalū dialects, also Persian, and (3) the Turkī and Arab dialects, which are totally alien.

There is, however, a further fluctuating source of influences affecting the mental horizon and language of the tribes regarding which a few words are necessary. I cannot say exactly when the Bakhtiāri Khāns first began to visit the Persian capital, but it is certainly not less than twenty or thirty years since the Sardar Asad (Hājjī 'Alī Quli Khān) first began to frequent Tehrān, and at any rate ten or twelve years ago several of the Khāns of the rival families of cousins spent some time in the capital. The primary object of each visitor was to gain the ear of the Persian ministers and secure for the family of which he was a member the coveted posts of

Īlkhānī and Īlbēgi—officials who are appointed by the Central Government and recognized by them as the responsible heads of the tribe.

One chief, Lutf 'Ali Khān, now the Amīr Mufakhkham, served for many years with the then heir to the throne, Muḥammad 'Ali Mirzā, as Commander of his body-guard in Tabriz. Later, the part that several of the Khāns and their followers played in the struggle between the "Constitutional" party and Muḥammad 'Ali, now become Shah, and how they ousted the latter and provided Persia with a Prime Minister and Cabinet, is public knowledge. Under this régime or that which succeeded it Bakhtiāris also held several Provincial Governorships, e.g. those of Ispahān, Yezd, and Kermān.

The result of all this is that not only all the chief Khāns, but also hundreds of their followers, have in recent years spent long periods in Tehrān and the North, as well as in several other of the principal cities of Persia, and their outlook has been proportionately extended. In the case of the uneducated this means an increased familiarity with ordinary Persian and an enlarged vocabulary. Nor have these been the only acquisitions; Bakhtiāri sowars now smoke cigarettes instead of only the *qaliān*, and a respectable number of them have become addicted to opium.

Another effect of these sojournings abroad is to make it more difficult to say when and from what source foreign elements have been adopted into the language. Arabic and Turki words may have been acquired at first hand from the Arabs and Qashgai, or they may have been picked up through the medium of ordinary Persian in Tehrān.

All better-class Bakhtiāris talk ordinary Persian with ease and fluency, if not with a Tehrān intonation or preciousness, and are ready to water down their own dialect with it. Anyone who learns to read and write does so

in ordinary Persian, for Bakhtiārī has no literature and is seldom or never written.

The returned Vikings narrated their adventures in foreign lands and on foreign seas to their home-folk, and in the same way the Bakhtiārī at his home-coming doubtless describes the joys of the capital and the part his chiefs and he have played in national politics; and this cannot be done entirely in the restricted vocabulary of the nomad or the cultivator.

Bakhtiārī wanderings have not of late been confined to the soil of Persia. Several of the older Khāns have paid visits to Paris and London, and more than one Khān's son has been, or is being, educated in Swiss or English schools. We need not, however, expect to find the Bakhtiārī back-woodsman talking a Frenchified or Anglified form of his mother tongue. The effect is rather to alienate the Bakhtiārī chief's son from the tribesman than to draw the tribesman into the vortex of European civilization.

Our general conclusion may be that, like all languages that are not dead or moribund, the Bakhtiārī language is growing and incorporating extra-tribal elements, and the range of vision of the tribesmen is becoming extended beyond the geographical limits of their habitat, and that this process is likely to continue until the dialect gradually approximates, both in vocabulary and grammatical forms, more and more closely to a universal form of Persian.

It will, however, be many a long day before the names of the concrete objects of everyday life are ousted, or characteristic forms of inflection give way to those of ordinary Persian. Such matters rest with the mothers of the tribe, who do not travel beyond the shadows of their own eternal hills.

The Bakhtiārī have for many years attracted an increasing amount of attention on the part of Europeans. They were known, indeed, from references to them in Persian history, but as a modern and extant people they

were discovered for the outside world by Sir A. H. Layard, who lived among them on a familiar footing for some time in the years 1840–2, when the power of the Chaharlang chiefs, though tottering to its fall, was still dominant.

Another traveller, De Bode, Secretary of the Russian Legation at Tehran, also visited the country in 1840–1. Permanent relations between the Bakhtiāri and the British were, however, inaugurated only by the visit of Major H. A. Sawyer to their country in 1890, where Mrs. Bishop's wanderings also took her at the same time. Shortly before this, in 1889–90, Lord Curzon had travelled through Bakhtiāri-land, and the best account of the tribe is still to be sought in the pages of his masterly work, *Persia and the Persian Question*.

In all these years, however, little attention was paid to the Bakhtiāri dialect. I write beyond the reach of libraries and divorced from many of my own books, and I cannot speak with certainty, but I believe that a few Bakhtiāri words are given by Layard in JRGS., vol. xvi, and by Houtum Schindler in ZDMG., vol. xxxviii (1884), pp. 43–116, but neither of these articles have I been able to examine.

The only systematic study of the dialect would appear to be that contained in Oskar Mann's *Die Mundarten der Lur Stämme im südwestlichen Persien*, Berlin, Georg Reimer, 1910. Mann gives fifteen or sixteen pages of specimens of prose and poetry with translations in German, prefaced by a few general remarks on the various Lur dialects, including Bakhtiāri, and followed by a short combined vocabulary. The results of Mann's researches are useful as far as they go, but they are by no means free from error.<sup>1</sup>

<sup>1</sup> In his translations he twice renders Bx. *īsā* (*īsā*) as "you", pl. German "Sie", but in his vocabulary he deliberately equates it in meaning with Mn.P. *īšān*, "they", German "sie", and on p. xxviii he again renders it by Mn.P. *īšān*.

I have, in recent years, devoted considerable study to the dialect, and have collected large quantities of popular poetry and prose tales. These I have written down from the mouths of several Bakhtiāri of the upper, or at least of the more intelligent classes, belonging to some of the principal sections of the Haftlang,<sup>1</sup> whose language represents what may, I believe, be considered the standard speech of the tribe.

In the circumstances in which the Bakhtiāris live dialectal differences of vocabulary and pronunciation may be postulated and do in fact exist, but to ascertain and classify all the variants would require more minute and extended research than it has been possible for me to undertake. The material at my disposal is, however, fairly comprehensive and representative, and it should be adequate for my present purpose, which is to deduce a general outline of the phonology of the language.

There is naturally considerable latitude in the pronunciation, especially of vowels. That is a phenomenon from which no spoken language is exempt, and it is of course particularly marked where the steadyng or petrifying effect of a script is absent.

I have chosen Modern Persian (Mn.P.) as the immediate basis of comparison, because that comparison is more useful than any other from the point of view of a person anxious to learn the language for practical purposes. The philologist can either already equate the Mn.P. forms with those of Old Persian and Avestic, or he can find plenty of assistance in doing so elsewhere. I have, however, in general, given brief indications of the older sounds which are represented.

I have provided a tolerably representative collection of words to illustrate the various sound developments, and additional examples of the initial sounds will be found in

<sup>1</sup> e.g. Zarāswand, Bēdarwand, Dūrakī,

the vocabulary at the end of the article under the letter concerned, along with all the words cited in the text.

It is impossible for me here to deal with questions of morphology, but the differences between Bakhtiārī and Ordinary Colloquial Persian (O.C.P.), though noticeable, are not profound. The following points may be mentioned :—

The plurals of animate objects are usually formed by the addition of the suffixes *-ān* (Mn.P. *-ān*) and *-gēl*, *-yēl*.

A suffix *-ke* is sometimes used with demonstrative force : *pī.ā-ke*, "the man."

The termination of the 3rd sg. of the present tense of verbs is *-ē* or *-a*; that of the 2nd pl. is *-īn*, and of the 3rd pl. *-an*, *en*.

The perfect tense is obtained by the addition of *ē* to the forms of the preterite: *avēdum*, "I came"; *avēdumē*, "I have come."

The Mn.P. verbal prefix *mī-* is replaced by *i-*.

The verb *śudan*, "to become," is not found, and its place is taken by *wo i bīdan*.

The forms *bāšam*, etc., are not found, and are replaced by the subjunctive of *bīdan*.

The construction with the past tenses of transitive verbs is the same as in Mn.P.

#### CONTRACTIONS, ETC., EMPLOYED

Af.y.	Afghān, Pashtū.
Air. Wb.	<i>Altiranisches Wörterbuch</i> , Bartholomae.
Ar.	Arabic.
Ary.	Aryan.
Av.	Avestic (Avestan).
G.Av.	Gathic Avestic.
Y.Av.	Younger Avestic.
B.X.	Bakhtiārī dialect of Modern Persian.
G.	Gabri dialect of Modern Persian.
G.I.P.	<i>Grundriss der iranischen Philologie</i> .

H.	P. Horn, <i>Grundriss der neopersischen Etymologie</i> , 1893.
Hü.	H. Hübschmann, <i>Persische Studien</i> , 1895.
Ir.	Iranian.
k.	kerdan (to do, make).
Kurd.	Kurdi (most citations are from E. B. Soane's <i>Kurdish Grammar</i> , Luzac, 1913).
Kn.P.	Kermani dialect of Modern Persian.
Mn.P.	Modern Persian (classical and literary).
n.	noun.
O.C.P.	Ordinary Colloquial Persian.
O.P.	Old Persian.
Páz.	Pázend.
P.Ar.	Arabic word used in Persian; but when the word stands in the Mn.P. column Ar. alone signifies this.
Phl.	Pahlavi.
Skr.	Sanskrit (including Vedic).
St.	Steingass, <i>Persian-English Dictionary</i> .
Tol.	Tolman, <i>Ancient Persian Lexicon and Texts</i> , 1908.
T.	Turkish (as quoted by St.).

## NOTES

1. A vertical line above a letter indicates the stress accent.
2. The sign || between two forms indicates that both forms are in use and have been recorded.
3. A question mark before a word or statement indicates doubt whether the word really illustrates the principle of which it is given in illustration, or whether the statement is just.
4. A question mark after a BX. word indicates doubt as to the existence or correctness of the form; after an English word or Mn.P. word doubt whether it correctly

represents the meaning, or if a Persian word, whether it corresponds to the  $B_X$ .

Following the usual practice I have quoted Sanskrit roots and forms in their "un-guated" forms. Following Bartholomae I have given Avestic roots in their "guated" forms.

Thus: Skr.  $\sqrt{bhū}-$ , Av.  $\sqrt{bav-}$ .

The sign : after an infinitive serves to introduce the present base  $dīdan$  :  $bīn$ .

### PHONOLOGY

#### BAKHTIĀRĪ SOUNDS

1. The principal sounds and those of which I have taken cognisance in  $B_X$ . are :

#### *Vowels*

$\bar{a}$ ( $\ddot{a}$ )	$\hat{a}$	
$a$	$\grave{a}$	
$\bar{e}$	$\grave{e}$	$e$
$\bar{i}$	$\grave{i}$	
$\bar{u}$	$\grave{u}$	
$\bar{o}$	$\grave{o}$	
$ai$	$ei$	$au$
		$oi$

#### *Consonants*

GUTTURALS	PALATALS
$k$ ( $k^i$ )	$\check{c}$
$g$ ( $g^i$ , $gy$ )	$j$
$\chi$	$y$
$\gamma$	
$q$	

DENTALS	LABIALS
$t$	$p$
$d$	$b$
$\delta$	$f$ , $w/v$

SIBILANTS	NASALS
s	ŋ
š	n
z	m
ž	
LIQUIDS	ASPIRATION
l	h
r	

Of the simple vowels given above some tend to become diphthongal, thus:

ā·a	ă·a	ă̄·a
ē·i	ĕ·i	
ō·u	Ŏ·u	

There are also:

au·ū                    ai·i

where the last element appears to have developed out of the preceding one and not to be original.

### Value of the Symbols

#### 2. ā is as in "father".

ā is the corresponding short. It has not been considered necessary to give it a special sign, as it occurs only in conjunction with h (*ah-*, *-ah-*, *-ah*) in the diphthongal *a<sup>a</sup>*, and finally or independently. The value of *ah* seems also to approximate to ā and ā, but the h is often slightly pronounced and the vowel short. Examples:

tahl	bitter
bār ( <i>bahr</i> )	share.

ă is used to mean ā or ā.

#### 3. ā is the sound of *awe, autumn*:

dā	mother (jackdaw).
----	-------------------

ā is etymologically only a variant of ā. Some persons affect the one sound and some the

other, and the same man will sometimes use them indifferently in pronouncing the same word. From the extremes the sounds vary inwards, and it is sometimes difficult to know which sign to employ. The variation goes still further, and the sound changes to *ō*, *ō̄* on the one side and occasionally to *ā* *ā̄* on the other. Thus: *wa*, *wā*, *wā̄*, *wō*, *wo*; *avēd* (not *āvēd*, probably owing to the accent falling on the second syllable), *ōvēd*, *ovēd*, *uvē-id*.

4. *a* is the ordinary vowel represented by the *fatah* of the Arabic script, resembling the *u* of "cut", but I think more open.

5. *ā̄* represents a sound approximating to the *a* of "cat": (1) it is commonest in *ah* following a palatalized guttural as an alternative to the *ā* sound; (2) it also occurs before consonantal combinations beginning with *š*; and (3) it occasionally occurs as a variant of *ā* before *n*:

<i>kāh</i> ( <i>kah</i> )	chopped straw.
<i>wārgāh</i> ( <i>wārgāh</i> )	camping-ground.
<i>āšnīdan</i>	to hear.
<i>imānī</i> ( <i>imānī</i> )	thou remainest.
<i>māndan</i> , <i>mandan</i> ,	
<i>māndan</i>	to remain.

6. *ē*, French *é* as in "détente"; Scots "day" (I take "dare" to be rather *dēr*). It is frequently followed by an *i* sound: *ēi*, *ē̄i*.

<i>avēd</i>	he came.
<i>rēiδ</i>	he scattered.

In some words *ē*, *ē̄i* may be replaced by *ai*, e.g. *avēd*, *avaid*.

7. *ē̄* is an open *ē* approximating to the *e* of "let" and "men". It occurs occasionally before *n*

<i>ivēnī</i>	he throws
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but most frequently finally when it is difficult to discriminate from  $\bar{e}$ , with which it seems to interchange.

8.  $e$  is the sound of  $e$  in "water".
9.  $\bar{e}$  is the  $i$  of the French "dites". The nearest English is the sound of  $ee, ea$ , as in "reed" and "bead", which, however, is said by Jespersen to be always diphthongal, but in "seat", for instance, it does not seem to me to be markedly so.  
 $i$  is the  $i$  in English "bit".

10.  $\bar{u}$  is the  $ou$  in the French "jour",  $oo$  in "boot".  
 $u$  is the  $u$  of the English "put", "pull".
11.  $\bar{o}$  is the  $o$  of the French "chose". It tends to become diphthongal  $ou, o^u$ , like the  $\bar{o}$  of English, as in "so" (= *sou*), "close" (= *klosus*).  
 $o$  is usually the  $o$  of the English "hop", "stock". Finally, and before  $h$ , it is the short of  $\bar{o}$ , the vowel sound in the French "peau", "faux".

12.  $au$  is the  $ou$  in the English "sound".  
 $ai$  is the vowel sound in English "died" (I should write Engl. "die" *da:i*).  
 $ei$ , is  $ɔi$ , or  $wi$ . It is the sound I personally say in "tight" (*teit*), "tide" (*teid*), as opposed to the  $ai$  in "tied" (*taɪd*).

$oi$  as in the English "noise" (Engl. "boy" I should write *boi:i*). It commonly appears for  $\hat{a}$  before

$\bar{e}, y$ , etc.:

*jâ:ē*

Mn.P. *bî:āyad*

*xudâya*

*jo:i:ē*

*bē-oi-h-ē*

*xudoiya.*

### Gutturals

13.  $q$  is the velar sound represented in the Arabic script by ق.

*k*} are often markedly palatal and develop a palatal  
*g*} glide, as in :

*kiam* = *kam.*

*hâk* = *χāk.*

*gyerdin* = *gardan.*

*gyau* || *gau.*

In such cases they should, I think, be classed as Palatals.

*χ*} are the voiceless and voiced guttural spirants  
*γ*} represented in the Arabic script by *ȝ* and *ȝ̄*.

#### *Palatals*

14. *č*} are *tč* and *dč* respectively as in English "church"  
*j*} (*čerč*) and "judge" (*jaj*).

These sounds are therefore compounds: dental + palatal.

*y* initial is as in English; *yū* as English "yew".

Medially it occurs only as a glide, is less of a spirant, and varies in force down to vanishing point.

#### *Dentals*

15. *t*} are, I think, post-dental.  
*d*}

*ð* is the voiced inter-dental spirant, the *th* in the English "this", "breathe".

*θ* I have only recorded once and it may be disregarded (it would be the voiceless inter-dental spirant, the *th* in the English "think", "death").

#### *Labials*

16. *p*}  
*b*} call for no remark.  
*f*}

*v*} The sounds I represent by these symbols are  
*w*} troublesome. Neither of them in its English value exactly represents the Bx. sound, which

itself varies. I think the average sound is what Jespersen represents by  $\text{ø}$ , and Germanic philologists by "barred *b*",  $\ddot{\delta}$ , which is an unrounded bilabial spirant, the *u* in the German "Qual", "Quelle". When final and preceded by  $\dot{a}$  the sound is, as a rule, definitely labiodental, *v*.

### *Sibilants*

17.  $s\}$  I am unable to offer any exact information about the nature of the Bx. *s* and *z*, or of  $\dot{s}$  and  $\dot{z}$ . They seem to me not to differ perceptibly from the sibilants in the English "sit", "freeze"; "shut," "pleasure," and therefore the two first are, I suppose, alveolar, and the two latter palatal.

### *Nasals*

18.  $\text{ø}$  The nasal immediately preceding *g* is always guttural, and I have not thought it necessary to mark it specially. Where the combination is *in pausā*, or is followed by a consonant, the *g* is silent.

Bx. *tang*, pronounce *taø*, like English "tongue". When a vowel follows the *g* is pronounced: *tangumē*, pronounce *taøgumē*, i.e. *taø-gum-ē*, *sanger*, etc.

19.  $\tilde{n}$  The sign  $\tilde{n}$  I have used to represent a nasalization which attaches itself to the preceding vowel. It would probably be more correct in some cases merely to mark the vowel as nasalized and in others to mark the vowel as nasalized and add an  $\text{n}$ , i.e. *hõ-a*, *hõ<sup>n</sup>a*, instead of *hõñ-a*, as I have sometimes done. I think, however, that there is often something more than a mere nasalization of the vowel, and as the

pronunciation varies between the extremes of simple vowel nasalization and a full dental *n*, this intermediate stage seems not improbable. As, however, I adopted the use of the sign *ñ* for this sound many years ago when first writing down Bakhtiari, and have ever since continued to employ it from various considerations of convenience, it is possible that my phonetical appreciation has been prejudiced by my eye.

### *Liquids*

20. About *m*, *r*, *l* I have no remarks to offer. They do not seem to differ noticeably from the corresponding English sounds, except that the *r* is always sounded and is not only a graphic survival as frequently in English (*water* = *wātə*, etc.).

### *Aspiration*

- 20a. *h* is as in English. Its position varies with the accompanying vowel. In *hār* it is further back than in *hīn*.

21. In the transliteration of Mn.P.:—

- (a) I have shown the classical *ē* and *ō* sounds as *ī* and *ū*, as they are now in most cases pronounced, except where it was desirable to distinguish between what were *ē* and *ō* and *ī* and *ū* respectively in classical Persian.
- (b) Written *ā* I have shown as *ā*, but it is to be remembered that at the present day it usually sounds more as a short *ā* or *o* (ɔ) and frequently before *n* as *ū*.
- (c) *a* is usually a somewhat drawled sound which I am unable to describe phonetically. It is not the English *a* in "cat" as Englishmen

frequently like to make it, desiring to recognize a familiar friend. Often *a* is pronounced as *e*.

- (d) Written *ai* and *au* I have represented by those groups, though their pronunciation nowadays more usually approaches *ɛɪ* and *ɔʊ*.
- (e) As in Bx., Mn.P. *q* tends to be pronounced as *γ*, and *γ* as *q*.
- (f) The *y*-glide boldly shown in most transliterations of Mn.P. is slight or imperceptible:  
 $\chi\bar{v}\bar{a}r$  or  $\chi\bar{v}\bar{v}\bar{a}r$ , not  $\chi\bar{v}y\bar{a}r$ .  
*gurba i qašangi*, a handsome cat.
- (g) The *v/w* question also presents difficulties in Mn.P. The solution is to be sought in *w*.
- (h) I have omitted *-h* where it has no etymological value.

#### POSTSCRIPT

Since writing the above notes I have happily "discovered" the textbooks issued under the auspices of the International Phonetic Association, and have been able to acquaint myself to some extent with the principles and doctrines of the Association.

In particular I owe a special debt for enlightenment to Daniel Jones's *Pronunciation of English*, Grant's *Pronunciation of English in Scotland*, and Noel-Armfield's *General Phonetics*, which appear to me wholly admirable.

This good opinion is, I believe, not *entirely* due to my having found in these works confirmation and support in many doubts and suspicions which I had come to entertain of expressed or implied phonetic assertions contained in ordinary books on language: *o* in "on" is not the short of *o* in "dote" (Scots) and so on, and Scots has a pure *e* and *o* corresponding to the French *é* and *o* (in *töt*), etc.

Looking through what I have written above I would now tentatively establish the following equations with symbols employed by the I.P.A.:

$\bar{a}, \check{a} = a:$ and $a$	$\hat{a} = \text{q}; \text{q}$ (Scots)	$a = \text{a}$
$\dot{a} = \text{o}$ or $\text{a}$ (Scots)	$\bar{e} = e; e$ (Scots)	$\dot{e} = \text{e}; \text{e}$
$e = \text{o}$	$\bar{i} = i; i$	$i = \text{i}$

Final  $\dot{e}$  and  $i$  sometimes =  $\bar{i}$  (Scots).

$\bar{u} = u; u$	$u = \bar{u} (?)$	$-o = o$
$\bar{o} = o; o$ (Scots)	$o = \bar{o}; o$	
$ai = ax$ or $ai (?)$	$ei = \bar{a}i$	
$au = au$ or $au (?)$	$oi = \bar{a}i$	

Note.—A point to note is that my long signs really represent quality, and not length. I think that vowels are seldom fully long in  $B_X$ . except when in the final position, e.g.  $p\bar{a} = p\text{q}:$

If this is so, a point of similarity is to be remarked between  $B_X$ . and Samnāni, *vide* § 3 of Arthur Christensen's "Le Dialecte de Samnān" in the *Mémoires de l'Académie Royale des Sciences et des Belles Lettres de Danemark*, 7<sup>me</sup> série, Section des Lettres, t. ii, No. 4, 1915.

$q = q$	$k = k$	$k^i = c$
$g = g$	$gy, g^i = j$	
$\chi = \chi$	$\gamma = \text{y}$	
$\acute{e} = ts$	$j = d\check{z}$	$y = j$ ( $i$ , also sometimes $c$ ?)
$\delta = \mathfrak{d}$		
$v = v$	$v$ and $w$ both probably tend to $\text{v}$	
$n = \eta$	$r$ probably $r$ and $\text{u}$	

I cannot venture to diagnose  $l$ , but I think it inclines to  $l^i$  rather than to  $lu$ . As regards  $h$  see the *Pronunciation of English in Scotland*, § 124.

#### VOWELS

#### 22. $\bar{a}, \check{a}.$

(1)  $B_X. \bar{a}, \check{a} = \text{Mn.P. } \bar{a}; \text{ Av. O.P. } \bar{a}, a$

#### Initial

$B_X. \bar{a}wistūn$	pregnant;	$\text{Mn.P. } \bar{a}bistan$	$\text{Av. } a$
$\bar{a}wōdī$	place of	$\bar{a}bādī$	$\bar{a}$ habitation

<i>åli</i>	polluted	<i>älüda</i>	?
<i>åškår</i>	openly	<i>åškär</i>	Phl. <i>ā</i> Skr. <i>āvi-</i>
<i>Medial</i>			
<i>båd</i>	wind	<i>båd</i>	Av. <i>ā</i>
<i>dås</i>	sickle	<i>dås</i>	Skr. <i>ā</i>
<i>hår</i>	thorn	<i>χār</i>	<i>a</i>
<i>måndan,</i> <i>mandan</i>	to remain	<i>måndan</i>	O.P. <i>a</i> , <i>ā</i>
<i>Final</i>			
<i>bå, bā, wå</i>	with	<i>bā</i>	O.P. * <i>ā</i> Hü. 145.
<i>bålå</i>	up	<i>bålā</i>	Phl. * <i>ā</i> Hü. 172.
<i>dünå</i>	wise	<i>dänā</i>	Phl. <i>ā</i>
<i>giyå</i>	green fodder	<i>(giyāh</i> <i>obsol.)</i>	

(2) B<sub>X</sub>. ä, å → ö, o after w  
                  → û, ö before n, m.  
                  Vide §§ 29.4 and 31.3.

(3) $B_X$ .	$\bar{a}$	Mn.P. a		
$B_X$ .	-dåh    dah	-teen, ten	-dah, dah	Av. a

In Mn.P. *kandan* has two meanings:

- (a) to dig, extract.
  - (b) to fall out, come off.

<i>nā'alis</i>	don't let it	( <i>na hil-aš</i> )	a
<i>rā'ađ</i>	he went	<i>raft</i>	a

#### (4) Prosthetic

Bx. <i>åstāra</i>	<i>star</i>	<i>sitāra</i>	<i>star-</i> , Skr. <i>stár-</i> , and <i>tāras</i> in pl.
	<i>ostāra</i>		

(5) *Loss of Initial  $\bar{a}$*

Bx. <i>taš</i>	fire	Mn.P. <i>ātiš</i>	Av. n. sg. <i>ātarš</i>
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## 23. a, e.

(1) B<sub>X</sub>. a = Mn.P. a; O.P. Av. a

<i>Initial</i>			
B <sub>X</sub> . <i>asp</i>	horse	<i>asp</i>	O.P. a
<i>angust</i>	finger	<i>angušt</i>	Av. a

<i>Medial</i>			
<i>bastan</i>	to tie	<i>bastan</i>	O.P. a
<i>dast</i>	hand	<i>dast</i>	a
<i>gyalla</i>	flock	<i>galla</i>	
<i>sad</i>	100	<i>sad</i>	Av. a

<i>Final</i>			
B <sub>X</sub> . <i>āsīda</i>	in peace	<i>āsūda</i>	(O.P. a)
and all past participle endings.			

For *ar*, *er* = Mn.P. *ar*, *er* ← *ərə*. *Vide* § 58.(2) B<sub>X</sub>. a = Mn.P. ā; O.P. ā

B <sub>X</sub> . <i>čaqū</i>	knife	<i>čāqū</i>	T.
<i>išgäft</i>	cleft	<i>šikäft</i>	
<i>mand</i>	remained	<i>mānd</i>	
<i>mānd</i>		(O.C.P. <i>mānd</i> )	; O.P. a
<i>avēd</i>    <i>ovēd</i>	came	<i>āmad</i>	O.P. ā-

## 24. à.

B<sub>X</sub>. à = Mn.P. a, ā; O.P. Av. ā, *arə*

- (1) usually before etymological final *h*;
- (2) frequently before *š* followed by a consonant;
- (3) sometimes before *n* and *m*.

B <sub>X</sub> . <i>čāh</i>	well	<i>čāh</i>	Av. ā
<i>dāh</i>    <i>dah</i>	ten	<i>dah</i>	a
<i>-gāh</i>	-place	<i>-gāh</i>	O.P. ā
<i>kāh</i>	broken straw	<i>kāh</i>	Phl. ā
<i>rāh</i>	road	<i>rāh</i>	Paz. ā
			O.P. *ā
<i>zāhm</i>    <i>zahm</i>	wound	<i>zaxm</i>	
<i>āšnād</i>	heard	( <i>šunād</i> )	

<i>iyàšnīn</i>	you recognize	( <i>mīšināsīd</i> )	O.P. <i>ā</i>
' <i>āšt</i>	left, let	( <i>hišt</i> )	Av. $\sqrt{harəz}$
<i>mānd</i>	remained	<i>mānd</i>	O.P. <i>a</i>
<i>mānd</i>    <i>mand</i>			
<i>māšhūr</i>	generally known	<i>mashūr</i>	Ar.
<i>zāmand</i>	tired		Etym. (?)

Note also:—

<i>xārd</i>	ate	<i>xvurd</i>	Av. - <i>arə-</i>
<i>suvā</i>	in the morning	( <i>sabāh</i> ?)	Ar.
<i>tāk</i>    <i>tak</i>	alone		

## 25. ē, e<sup>i</sup>.

(1) Bx. ē = Mn.P. ī (Classical ē), chiefly O.P. *ai*; Av. *ae*

### Medial

Bx. <i>bēd</i> , <i>bēð</i>	willow	<i>bīd</i>	Av. <i>aē</i>
<i>dēv</i> ,	devil,	<i>dīv</i>	<i>daēva-</i>
<i>lēva</i>	mad	( <i>dīwāna</i> ?)	
<i>mēš</i>	ewe	<i>mīš</i>	<i>aē</i>

### Final

<i>kē</i>	who?	<i>kī</i>	O.P. * <i>kaya-</i>
<i>pēi</i>	fat	<i>pīh</i>	Av. <i>pīvah-</i> Hü. 365

(2) Bx. ē = Mn.P. a

### Medial

<i>avēd</i>    <i>avāid</i>	he came	<i>āmad</i>	O.P. <i>a</i>
Cf. O.P. ppc. <i>ha(n)gmatā</i> ;	infin. * <i>gmatanaiy</i> .		
<i>istēdan</i> :	to seize	<i>sitādan</i>	
<i>istūñ-</i>		( <i>sitāndan</i> : <i>sitān-</i> )	

Skr.  $\sqrt{stā-}$ , "to steal"; but Hü. (709) considers that the form with short vowel is the original one of the Mn.P. word. Root ?*stan*.

<i>ze<sup>i</sup>dan</i> ,	to strike	<i>zadan</i>	O.P. $\sqrt{jan-}$
<i>izanē</i>		<i>mīzanad</i>	

<i>zēna, zangēl</i>	wife, women	<i>zan,</i> Y. Av. <i>janay-</i> ,
		<i>zanhā</i> G. Av. <i>jōnay-</i>
<i>zēra bi zēra</i>	gradually	<i>zarra</i> Ar.
For B <sub>X</sub> . <i>ēr</i> = Mn.P. <i>ar, ur</i> ; Av. <i>əra</i> .		<i>Vide</i> § 58.2
(3) B <sub>X</sub> . <i>ē, ēi</i> = Mn.P. <i>a + i, i + a, -ih-, -iha-, -ihi-</i>		
B <sub>X</sub> . <i>surmē-i</i>	antimony	<i>surma-i</i>
<i>zindē-i</i>	life(time)	( <i>zinda-i</i> )
		<i>zindagi</i>
<i>mudē-is</i>	his opponent, adversary	<i>mudda-i-aś</i>
<i>hamē-isūñ</i>	all of them	<i>hama(i) šān</i>
<i>tikē's dād</i>	he propped him	<i>takiya-uś</i>
<i>bi . . .</i>	up against . . .	<i>kard ba . . .</i>
<i>mē(h)mūnī</i>	entertaining a guest	<i>milmānī</i> O.P. *maiθman-
<i>idē</i>	he gives	<i>mīdihad</i>
<i>inē</i>	he places	<i>mīnihad</i>
<i>b'ēl</i>	let, allow	( <i>bihil</i> )
(= <i>bihal</i> )		
(4) <i>nē + i</i> ← <i>na + palatal vowel</i>		
<i>nē-ið</i>	is not	<i>nīst</i>
(= <i>na + hēd</i> )		(= <i>na + hast</i> )
<i>nē-iðumat</i>	I did not see you	<i>na dīdamat</i>
(= <i>na-dīdumat</i> )		
(5) The following may also be noted :—		
<i>girēdan,</i>	to seize	<i>giriftan</i> <i>Vide</i> § 58.2a
<i>igirē</i>		<i>mīgīrad</i>
<i>girēvistan,</i>	to weep	( <i>girīstan</i> ),
<i>igirēvē</i>		<i>giryā k.</i>
<i>mēra</i>	husband	
pl. <i>mīrgyēl</i>	men	
<i>mērqyēl</i>		

Etym.? It is difficult to connect this word or G. *mōdmīra*, "mother of the husband," with any form such as O.P. *martiwa*, owing to the absence of any relic of the *t*.

## 26. è.

(1) Bx. è = Mn.P. a in neighbourhood of palatal sound

<i>biniyèrīm</i>	let us see	<i>binigarīm</i>
<i>rayètī</i>	acting as a cultivator	<i>ra'yatī</i> Ar. <i>yakī</i>
<i>yèkī</i>    <i>yekī</i>	one	

èr for er following k:

<i>kèrd</i>    <i>kerd</i>    did	<i>kard</i>
<i>kierd</i>	

before n, nd, followed by a palatal vowel:

<i>ibèndī</i>	thou tiest	<i>mībandī</i>
<i>ibandī</i>		
<i>xudāwèndī</i>    Godhood	O God !	
<i>xudāwandā</i>		
<i>vèndī</i>	thou threwest	
<i>vandī</i>		
<i>zamèndī</i>	tiredness    tired	
<i>zàmand</i>		

(2) Bx. è = Mn.P. i, ih

è    i    a	i (the <i>izāfa</i> )
è    i	verbal prefix
	e.g. <i>èguδ</i> , "he was saying"
<i>kè</i>    <i>ki</i>	that (conj.)
<i>mèrabūnī</i>	kindness
	O.P. * <i>kaya-</i>
	<i>mihr(a)bānī</i>
	O.P. -iθ-
<i>sè</i>    <i>se</i>	three
	<i>sih</i>
	O.P. i

(3) Bx. -è frequently alternates with -ē

<i>yè</i>    <i>yē</i>	one
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## 27. ī.

(1) Bx. ī = Mn.P. ī

<i>ī</i>	this (adj.)	O.C.P. <i>īn</i> , <i>ī</i>	Skr. <i>ēna</i>
-ī	nom. ending	-ī	Phl. -iħ

<i>-īdan</i>	infin.	Mn.P. <i>-īdan</i>	
	ending		
<i>rīš</i>	beard	<i>rīš</i>	Afγ. <i>gīra</i>
<i>śīr</i>	milk	<i>śīr</i>	Av. <i>ī</i> ?
			Skr. <i>ī</i>
<i>zumīn</i>	ground	<i>zamīn</i>	Phl. <i>zamīk</i>

(2) BX. *ī* = Class. Mn.P. ē; O.C.P. ī

Verbal endings:

1st plur. -īm	Cl. Mn.P. <i>-ēm</i>	Phl. -ē- representing caus. -aya-
2nd plur. -īn	<i>-ēd</i>	
2nd sing. -ī    ē	<i>-ī</i>	
<i>dīr</i>	late	<i>dēr</i>    <i>dīr</i>
		O.P. <i>dargā-</i> Skr. <i>dīrghā-</i> Hü. 547
<i>hīva</i>	firewood	<i>hēzam</i>    Av. <i>aē</i> <i>hīzam</i> , <i>χīma</i>

(3) BX. *ī* = Mn.P. i

<i>tīka</i>	fragment	<i>tikka</i>
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(4) BX. *ī* = Mn.P. ū; O.P. ū, au

<i>bīdan</i>	to be	<i>būdan</i>	O.P. ū
<i>balīt</i>	holm oak	<i>balūt</i>	
<i>dī</i>	smoke	<i>dūd</i>	Phl. ū; Skr. ū
<i>dīr</i>	distant	<i>dūr</i>	O.P. ū
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī</i>
<i>mī</i>	hair	<i>mūrē</i>	Phl. <i>mō(d)</i> , O.P.* <i>mauda</i>
<i>pīl</i>	money	<i>pūl</i>	
<i>rī</i>	face, surface	<i>rū</i>	Av. <i>raoða-</i>
Cf. <i>malk i mīt</i> , "the angel of death."			Ar. <i>malaku'l</i> maut

(5) BX. *ī* = Mn.P. u (aw)

<i>dīn</i>	tail	<i>dūm</i>	Av. ū
<i>hīrd</i>	reduced to powder, etc.	<i>χvurd</i>	

<i>sī̄ār</i>	mounted,	<i>suwār</i> ,	O.P. <i>asabāri-</i>
<i>suwār</i>	riding	<i>sawār</i>	Tol. s.v.

(6) Bx. ī = Mn.P. ā, au			
<i>mīsum</i>	season	<i>mausim</i> , Ar. <i>mōsim</i>	

(7) Bx. ī and ē are sometimes used alternatively

<i>mēra</i>	husband
<i>mīr'i</i>	husband of
<i>mīrgēl</i>	men
<i>tē</i>	eye
<i>tīum</i>	my eye
-ī    -ē	2nd sing. verbal ending

(8) Bx. ī prosthetic

<i>īmā</i>	we	<i>mā</i>	Cf. O.P. <i>amāxam</i>
			Av. <i>ahmāka-</i>
<i>īsā</i>	you (plur.)	<i>śumā</i> (?)	Cf. G.Av. <i>x̄māku-</i> Av. <i>yušmāka-</i> (?)

## 28. i.

(1) Bx. i = Mn.P. i

<i>ēi</i>    <i>ēē</i>	what	<i>ēih</i>	O.P. Av. <i>i'</i>
<i>ki</i>    <i>kē</i>	that	<i>kih</i>	O.P. * <i>kaya-</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>zərəd-</i>
<i>-istan</i>	infin. ending	<i>-istan</i>	O.P. <i>√ah-</i>
<i>zi</i>    <i>zē</i>	from	<i>zi</i> (az)	O.P. <i>hačā</i>

(2) Bx. i = Mn.P. u

<i>dirist</i>	right, well	<i>durst</i>	O.P. <i>u</i> ; HÜ. 551
<i>durišt</i>	coarse	<i>durušt</i>	O.P. <i>u</i> ; HÜ. 552
<i>dišmanī</i>	hostility, enmity	<i>dušmanī</i>	O.P. <i>duš-</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	O.P. <i>duš-</i>

(3) Bx. i = Mn.P. a, sometimes under the influence of  
a neighbouring palatal sound or n

This change is general in Kn. dialect: "Fath i Yezdī."

<i>dindūn</i>	tooth	<i>dandān</i>	Av. <i>dantan-</i>
<i>dindador</i>	well-ribbed	( <i>danda-dār</i> )	"
<i>jistan</i>	to jump, leap	<i>jastan</i>	Av. $\sqrt{yah}$ -?
<i>χarmin</i>	gathered crops	<i>χarman</i>	
<i>irivan</i>	they go	<i>mīrawand</i>	
<i>sigū</i>	puppy	cf. <i>sag</i>	Ir. <i>a</i>
<i>sivak</i> ←	light (not heavy)	<i>subuk</i>	
<i>šilk</i>	appearance	<i>šakl</i>	Ar.
<i>zinjīr</i>	chain	<i>zanjīr</i>	

(4) B<sub>X</sub>. *i* prosthetic; before initial *sp*, *st*, *šk*, and *šm*, and probably before *sk* and *št*

<i>ispēd</i>	white	<i>safēd</i> , <i>safid</i>	Av. <i>spaēta-</i>
<i>ispārdan</i>	to commit to	<i>supurdan</i>	
<i>ispurdan</i>			
<i>istēdan</i>	to seize	<i>sitādan</i>	$\checkmark stan$ ?
			Hü. 709
<i>iškam</i>	belly	<i>šikam</i>	
<i>išmārdan</i>	to count	<i>šumurdan</i>	Skr. $\checkmark šmar-$
			Av. - <i>šmar-</i>
<i>istīm</i>	tent-pole	<i>sitūn</i> ?	Av. <i>stūna-</i>

## 29. ū.

(1) In B<sub>X</sub>. there is frequent interchange between *ū* and *u*, and between *ū* and *ō*

B<sub>X</sub>. *ū* = Mn.P. *ū* .

<i>ibūhum</i>	I become	cf. <i>būdan</i> ,	O.P. pres. base
<i>ibūm</i>		<i>buwad</i>	<i>bava-</i>
<i>χū</i> ( <i>χuvē</i> )	good	<i>χūb</i>	Cf. Skr. <i>suva-</i>
			<i>puṣ-</i> ; Hü. 503
<i>mūšk</i>	mouse	<i>mūš</i>	Skr. <i>ū</i>
<i>tū</i>    <i>to</i>	thou	<i>tū</i> (older <i>tō</i> )	Av. <i>tava</i>

(2) B<sub>X</sub>. *ū* = Mn.P. *ō* (in all cases also pronounced *ū* in O.C.P.); O.P. *au*; Av. *ao*

<i>būsīdan</i>	to kiss	<i>bōsīdan</i>
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<i>dū</i>	sour milk	<i>dōy</i>	Skr. $\sqrt{dōh}$ - Cf. <i>dógha-</i>
( <i>dō<u>u</u>ðan</i> ) :	to milk	<i>dōšidan</i>	
- <i>dūš-</i>			
( <i>dō<u>u</u>ðan</i> ) :	to sew	<i>dōxtan</i>	
- <i>dūz-</i>			
<i>dūst</i>	friend	<i>dōst</i>	O.P. <i>au</i>
<i>dūš</i>	last night	<i>dōš</i>	Av. <i>ao</i>
<i>ilcūam</i>	I pound	<i>mīkōbam</i>	Phl. <i>ō</i>
<i>kūh</i>    <i>kōh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>rūz</i>	day	<i>rōz</i>	O.P. <i>au</i>
( <i>sō<u>u</u>ðan</i> ) :	it burns	<i>mīsōzad</i>	Av. <i>ao</i>
<i>isūsē</i>			
<i>ū</i>	that (adj.)	<i>ō</i>	O.P. <i>ava-</i>

(3) Bx. *ū* = Mn.P. *au*; Av. *ava*

<i>nū</i>	new	<i>nau, nō<u>u</u></i>	Av. <i>nava</i>
		( <i>nō, nev</i> , H. 1045; <i>nau, nou</i> , Hü. 1045.)	

(4) Bx. *ū* = Mn.P. *ā* before *n* and *m* (see also Bx. *ō*)

This change is common in vulgar O.C.P., especially before *n*. In the educated speech a sound approximating to *o* (ɔ) and the short of *ā* is usual.

<i>aspūñ</i>	horses	<i>(aspān</i> O.P. <i>ā</i> obsol.) <i>asphā</i>	
<i>čārbūñ</i>	riding animals	(*čahārpāñ)	O.P. <i>ā</i>
<i>pistūñ</i>	teat	<i>pistān</i>	Av. <i>fštāna</i> Air. Wb. s.v., but Hü. 317
<i>rūñ</i>	thigh	<i>rān</i>	Av. <i>ā</i>
<i>šūm</i>	evening meal	<i>šām</i>	Av. <i>ā</i>
<i>šūn</i>	shoulder	<i>šāna</i>	
<i>zūñwī</i>	knee	<i>zānū</i>	
		Cf. Av. <i>zānu-drājah-</i> , H. and Hü., but see Air. Wb. <i>sub voce</i> .	

- (5) Final *-ān* is usually *-āñ*, sometimes *-ōñ* in B<sub>X</sub>; medially *ōn* alternates with *ūñ*, and sometimes *āñ* is found.

<i>dōñist</i>	he knew	<i>dānist</i>
<i>dāñist</i>		
<i>hōñā</i>    <i>hāna</i>	house	<i>χāna</i>

Note.—B<sub>X</sub>. *igurūsum*, “I run away” (past base *gurōð-*), in Mn.P. *mīgurīzam*, which, however, in O.C.P. has the alternative past bases *gurīχt* and *gurōχt*.

### 30. u.

- (1) B<sub>X</sub>. u = Mn.P. u

<i>guðan</i> ,	to say	<i>guftan</i>	O.P. $\sqrt{yub}$ -
<i>gudan</i>			
<i>ikunum</i>	I do	<i>mīkunam</i>	O.P. u
<i>χum</i>    <i>χu<sup>u</sup>m</i>	myself	<i>χ<sup>v</sup>udam</i>	Av. <i>χ<sup>v</sup>ato</i> → Mn.P. <i>χ<sup>v</sup>ud</i>
<i>turus</i>	sour	<i>turs</i>	
<i>iyāftam</i>	I fall	<i>mīuftam</i>	Av. <i>ava</i> +
			$\sqrt{pat}$ -

- (2) B<sub>X</sub>. u = Mn.P. a usually when in the neighbourhood of a labial, and particularly before *m*, and occasionally in other circumstances.

<i>čādur</i>	veil, tent	<i>čādar</i>	
<i>duhūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i>
<i>dāhūñ</i>			O.C.P. <i>dahan</i>
<i>juwūñ</i>	young man	<i>jawān</i>	Av. acc.
<i>javōñ</i> , etc.			<i>yavānəm</i>
<i>rundan</i>	to drive	<i>rāndan</i>	
<i>rōndan</i>			(= * <i>rawān(i)dan</i> )
<i>iruvum</i>	I go	<i>mīrawam</i>	
<i>wur-</i>	vb. prefix	<i>bar-</i>	O.P. a
<i>wur</i>	on, upon	<i>bar</i>	O.P. a

Before *m* Bx. u = Mn.P. a (i) :

<i>-um</i>	1st sg. vb. suff. 1st sg. enclitic pronoun ordinal suffix	<i>-am</i>	O.P. ā
		<i>-um</i>	Av. -ama-
		<i>ādām</i>	Ar.
<i>ādum</i>	man	<i>ham</i>	O.P. a
<i>hum</i>	also	<i>ham-sāya</i>	
<i>hum-sā</i> , etc.	neighbour	<i>hākim</i>	Ar.
<i>hākum</i>	ruler	<i>zamīn</i>	
<i>zūmīn</i>	ground		

(3) Bx. u = Mn.P. ā before *m*

<i>ārum</i>	ease	<i>ārām</i>	Av. ā; O.P. *ā
<i>anjum</i>	<i>girēd</i> be completed	<i>anjām</i>	<i>girift</i>
<i>iltizum</i>	undertaking,	<i>iltizām</i>	Ar.
	guarantee		
<i>dum</i>	hunter's net	<i>dām</i>	Skr. <i>dāma-</i>
<i>salumat</i>	safety	<i>salāmat</i>	Ar.

(4) Bx. ū ← -uh ← -ōh = Mn.P. -āh- ; Bx. -um = Mn.P.  
-aham, -iham

<i>iχum</i>	I want	<i>mīχ<sup>v</sup>āham</i>
<i>iχuhum</i>		

By the dropping of etymological *h* (-ih, -ah) or an *h*, *v*; or *y* glide, forms such as the following are obtained:

<i>ibūm</i>    <i>ibāhum</i>	corresponding to O.C.P.	<i>(buwam)</i>
<i>idum</i>		<i>mīdaham</i>
<i>ijum</i>		<i>mījaham</i>
<i>igūm</i>    <i>igūhum</i>		<i>mīgūyam</i>
<i>inum</i>		<i>mīniham</i>
<i>irum</i>    <i>irivum</i>		<i>mīrawam</i>
<i>iruvum</i>		

Where an ā or ū is involved the Bx. vowel is often ī:

<i>iχōn</i>	they wish	<i>mīχ<sup>v</sup>āhand</i>
<i>iχōē</i>	he wishes	<i>mīχ<sup>v</sup>āhad</i>

*igō·ē* || he says *mīgōyad*  
*igōhē* || *igūhē*

## 31. ő.

The length of Bχ. *o* is so liable to variation that it is convenient to treat all forms of it together. There are three principal sounds represented by Bχ. *ō* and *o*, viz., Mn.P. *ō*, *ā*, *au*.

(1) Bχ. ő = Mn.P. *ō* (O.C.P. *ū*) and *ū*; O.P. Av. -*ū-*, -*va-*, -*au-*, (*ao*)

<i>dō</i>	two	<i>dū, do</i>	Av. <i>dva-</i>
<i>gō</i>	human	<i>gūh</i>	Av. <i>ū</i>
	excrement		
<i>igōhē, igō·ē</i>	he says	<i>mīgōyad</i>	
(also - <i>ū-</i> )			O.P. $\sqrt{gub}$ -
<i>bugo</i> (also <i>ū</i> )		<i>bigō</i>	
<i>kōh</i>    <i>kūh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>tō</i>    <i>tū</i>	thou	<i>tō</i> (Hü. 400) Av. <i>tava</i>	
			O.C.P. <i>tū</i>

(2) Bχ. őδ = Mn.P. *u* + *χt*, *ō* + *χt* (see *χt* § 44.2)  
*őm* = Mn.P. *u* + *χm* (see *χm* § 37.4 e)

<i>dōδer</i>	daughter	<i>duχtar</i>	Av. <i>δuydar</i>
			Phl. <i>duχt</i>
<i>dōδan</i>	to sew	<i>dōχtan</i>	
<i>furōuδan</i>	to sell	<i>furōχtan</i>	Av. * <i>fra</i> +
			<i>uχsta-</i> ? H. 824
<i>gurōδan</i>	to flee	<i>gurōχtan</i>	
<i>pōuδan</i>	to cook	<i>puχtan</i>	Ir. * <i>paχua-</i>
<i>sōuδan</i>	to burn	<i>sōχtan</i>	Av. ° <i>suxta-</i>
<i>šōm</i>	plough-land	<i>šuχm</i>	

In Bχ. *ū* appears in the present bases of most of above verbs, v. § 29.2.

- (3) Bx. ō, (å, ā-) = Mn.P. ā, usually O.P. Av. ā, especially before *n* (see also Bx. ū, §§ 29.4 and 30.4)

<i>osmāñ</i>	sky	<i>āsmān</i>	O.P. <i>asman-</i>
<i>āsemāñ</i>			acc. <i>asmānam</i>
<i>oftau</i>	sun	<i>āftāb</i>	Skr. *ābha-
<i>āftau</i>			<i>tāpa-</i>
<i>oftīn</i>	sleeve	<i>āstīn</i>	
<i>ōhī</i>    <i>āhī</i>	gazelle	<i>āhū</i>	cf. Skr. <i>āśu-</i>
<i>ōnā</i> , <i>ōnōñ</i>	they	<i>ānān</i>	cf. O.P. <i>ana-</i>
<i>ūnūñ</i>			(obsol.), <i>ānhā</i>
<i>ord</i>    <i>ārd</i>	flour	<i>ārd</i>	O.P. *ā
<i>ōvēd</i> , <i>ōvēid</i> ,	he came	<i>āmad</i>	O.P. ā
<i>avēd</i> , <i>avaid</i>			
<i>iyom</i>	I come	<i>mī·āyam</i>	O.P. ā
<i>iyāhum</i>			
<i>bēōr</i>	bring	<i>bēār</i>	O.P. ā
<i>birōnē</i>	he may drive	<i>birānad</i>	
<i>bōyī</i>	arm	cf. <i>bāzū</i>	Av. ā
<i>bōzī</i>	game	<i>bāzī</i>	
<i>dōnist</i>	he knew	<i>dānist</i>	O.P. ā
<i>dōrī</i>	medicines (herbs)	<i>dārū</i>	
<i>dōwā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>zāmātar-</i>
<i>girōñ</i>	dear (not	<i>girān</i>	
<i>grōn</i>	cheap)		
<i>gō·idān</i>	to copulate	<i>gā·idān</i>	
<i>jōñ</i>	life	<i>jān</i>	cf. Skr. <i>dhyāna-</i> G.I.P. 1.1, § 99.2, and Hü. 413
<i>iχōn</i>	they wish	<i>mīχ<sup>v</sup>āhand</i>	
<i>χōñd</i>	he recited	<i>χ<sup>v</sup>ānd</i>	cf. Av. <i>χ<sup>v</sup>āsta-</i>
<i>nišōñ</i>	to show	<i>nišān d.</i>	Av. <i>√χ<sup>v</sup>an</i>
<i>dādan</i>			
<i>soya</i>	shade	<i>sāya</i>	Skr. ā

<i>soyid</i>	he rubbed down	<i>sāyīd</i>	Skr. $\overset{2}{\check{sā}}$ -
<i>šōna</i>	comb	<i>šāna</i>	Phl. <i>ā</i>
<i>tōrik</i>	dark	<i>tārīk</i>	Av. <i>taθra-</i>
<i>wō    wā</i>	must	( <i>bāyad</i> )	

(4) Bx. *ōu* = Mn.P. *au*, *ōu*

<i>jōu    joh</i>	barley	<i>jau, jōu</i>	
pl. <i>jāhā, jahā</i>		( <i>jev, jō</i> , H. 428)	<i>jauhā</i>

(5) It is not clear to what original form is to be referred  
Bx. *mō || mū* = I. There is no nasalization to  
represent the *n* of the Persian *man*, O.P. *manā*  
(gen. sing.). Perhaps it descends from the enclitic  
acc. form, which appears as *-mā* in both G. and  
Y. Av.

## DIPHTHONGS

## 32. ai and ei; ay-

<i>ai !    aē !</i>	oh ! (voc.)	<i>ai !</i>	
<i>kai</i>	when ?	<i>kai</i>	Av. <i>kaðā</i>
<i>pai    pei</i>	tendo Achillis	<i>pai</i>	
<i>pai</i>	track	<i>pai</i>	Av. <i>paða-</i> ; cf. O.P. ( <i>ni</i> ) <i>padiy</i>
<i>paiwand</i>	joint	<i>paiwand</i>	Av. <i>paiti-</i>
<i>paiya</i>	fordable		
<i>bē peiya</i>	unfordable		
<i>mail</i>	liking	<i>mail</i>	Ar. (O.C.P. <i>mēl</i> )

(2) ai when peculiar to Bx. has usually developed from  
*a*, followed by *y*, which may represent Mn.P. *d* or  
*g* (and *j*), or which may be a glide.

<i>bainūm    bēnūm</i>	defamed	<i>badnām</i>
------------------------	---------	---------------

<i>mai·as</i>	bee	<i>magas</i> (fly)
<i>mayas</i>		
<i>mailis</i>	assembly	<i>majlis</i> Ar.
<i>saiyèl, sayèl</i>	dogs	<i>sag-hā</i>
← * <i>sagyèl</i>		
pl. of <i>sag, sa</i>		
<i>saina</i>	dog(s), acc.	<i>sag (hā)-rā</i>
<i>maiyan</i>	don't come	
<i>maiyanīn</i>	don't bring (pl.)	

These two last should, perhaps, be written *màyau*, *màyārīn*.

(3) BX. ai often alternates with ē<sup>i</sup>, ē:

<i>avēd</i>    <i>avaid</i>	he came
<i>avērd</i>    <i>avaird</i>	he brought
<i>istēd</i>    <i>istaid</i>	he took
<i>zēidan</i>    <i>zaidan</i>	to strike

(4) Other examples of ai in BX. are:

<i>dain</i>    <i>dēn</i>	obligation	? <i>dain</i>	Ar.
	(moral)		
<i>hai</i>	continually,	O.C.P. <i>hai</i>	
	always		
<i>lai</i>	<i>gilīm</i> , woven rug		
<i>painīdan</i> :	to measure	? <i>paimūdan</i>	
ipain ← * <i>paimn-</i> ?			
<i>tai</i>	in the presence of, to		
<i>tai</i>	half of a donkey (etc.) -load.		

### 33. au.

(1) BX. au appears to be always secondary, being derived in most cases from *ab*, *āb*, *av*, *af(ś)*; V. 46.2, 4, 5, and 47.8. In a few cases it corresponds directly to Ar. *au*.

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
<i>aur</i>	cloud	<i>abr</i>	A.v. <i>awra-</i>
<i>bē·au</i>    <i>bī·ā</i>	come	<i>bē·ā</i>	

<i>binauš</i>	violet	<i>binafš</i>	Phl. <i>vanavšak</i>
<i>dauwanid</i>	he ran	<i>dawid</i> (cf. <i>denidan</i> , H. 574 bis)	← <i>fš</i>
<i>kauš</i>	shoe	<i>kafš</i>	
<i>bixaw'an</i>	make lie down	<i>bixvābān</i>	
<i>bixaun</i>			
<i>χausid</i>	he lay down	<i>χuspīd</i> ← * <i>χafsīd</i>	
<i>rav'na</i>	starting out	<i>ravāna</i>	
<i>raw'na</i>			
<i>sauz</i>	green	<i>sabz</i>	Ar.
<i>šau</i>	night	<i>šab</i>	O.P. <i>χšap-</i>
<i>tau</i>	fever	<i>tab</i>	A.v. <i>√tap-</i>
<i>tauwistūn</i>	summer	<i>tābistān</i>	
<i>zaur</i>	rough, coarse	<i>zabr</i>	(Ar. ?)
<i>čitaur</i>	how?	<i>čitaur</i>	Ar. <i>taur</i>
<i>daur e</i>	around (prep.)	<i>daur i</i>	Ar. <i>daur</i>

## (2) Bx. au resulting from Metathesis:

<i>haulāt</i>	sweetmeats	<i>halwā</i>	Ar.
<i>saur</i>	sneeze	cf. <i>surfa</i> ?	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	

## (3) Other examples of Bx. au are:

<i>āftau</i>	sunset (cf. <i>āftau derrahd</i> , sun set)
<i>derrau</i>	
<i>aurā.ī</i>	alarmed
<i>aurau</i>	water channel, (drain ?)
<i>daurī</i>	platter, tray
<i>girdaurī</i>	collecting one's things for
<i>girdawārī</i>	a journey
<i>haul</i>	outcry
<i>laudaga</i>	shivering
<i>naud i</i>	a matting bundle of dates
<i>xurmā</i>	

34. *oi.*

Bx. *oi* is frequent as an alternative to *â(h)*, before *i*, *e*;  
also as an alternative to *-ây-*:

<i>bisoiyîn</i>	rub!	<i>bisâ.îd</i>
<i>iyoi.e  iyôhê</i>	he comes	<i>mî.âyad</i>
<i>doiya</i>	oh mother!	( <i>dâ</i> = mother)
	oh daughter!	
<i>joi.e  jâ(h)e</i>	a place	<i>jâ.e</i> (O.C.P. <i>joi.i</i> )
<i>moiyûn   </i>	mare	<i>mâdi.ân</i>
	<i>mâyûn</i>	
<i>nihoiyat   </i>	limit	<i>nihâyat</i> Ar.
	<i>nihâyat</i>	
<i>poi.iz    po.iz</i>	autumn	<i>pâ.iz</i>
<i>zoi.id    zo.id</i>	she gave	<i>zâ.id</i>
	birth to	

## CONSONANTS

## GUTTURALS

35. *k.*

(1) Bx. *k* = Mn.P. *k*, O.P. *k*; suffixes in *-k* are a characteristic in Phl.

*Initial*

<i>kundan</i>	to dig	<i>kandan</i>
<i>kerdan</i>	to do	<i>kardan</i>
<i>kî</i>	who?	<i>kî</i>
<i>kaftâr</i>	hyena	<i>kaftâr</i>

*Medial and Final*

<i>kuuk</i>	hill-partridge	<i>kabk</i>
<i>pî.âke</i>	the man	
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>tukûn</i>	shaking,	<i>takân</i>
	knocking	
<i>yekî</i>	the one	<i>yaki</i>

(2) -k is dropped in :

<i>yē, yē,</i>	one	<i>yak</i>
<i>ya    yek</i>		
<i>huim  hukm</i>	order	<i>hukm</i> Ar.

Perhaps also in :

<i>tainidān</i>	to shake (a tree, etc.)
	which may be <i>tak</i> (cf. <i>takān</i> ) and -nīdan caus. suffix → *tagnīdan → *taynīdan

and possibly in :

<i>mainā</i>	a cloth worn by women on the head and neck
--------------	--

This form may be compared with G. *maknū* (*magnū* ?) and *maxnā*, *maxnū* and Kn.P. *maxnā*; cf. P.Ar. *mīqna'a* (St.). The *q* would readily pass into *γ* and possibly *χ*, and in Bx. this *γ* might pass through *g* into *y*.

(3) -k is preserved in :

<i>dāk</i>	mother
(poetical)  dā	
<i>pistūñak</i>	nipple of gun
<i>nuk, nuik</i>	point of

(4) Bx. k = Mn.P. χ<sup>v</sup>

<i>qum a kēš</i>	kindred,	<i>qaum o χ<sup>v</sup>is</i>
	kinsmen	

(5) sk; vide § 50.2

(6) Other examples<sup>1</sup> of k in Bx. are :

<i>gūzak</i>	ankle-bone	<i>qūzak</i>
<i>makinidān</i>	to bleat	
<i>mallāk</i>	ladle	
<i>rūnīkī</i>	crupper band	
<i>sako</i>	now	
<i>tak</i>	side of	
<i>tēk</i>	lower leg	

<sup>1</sup> Additional examples of initial k as well as of other sounds treated below will be found in alphabetical order in the vocabulary.

## 36. g.

(1) B<sub>X</sub>. g, g<sup>i</sup>, gy = Mn.P. g; O.P. g, v.*Initial*

<i>gada</i>	stomach	cf. Afy. <i>gēda</i>	
<i>gudašt,</i>	passed	<i>guzašt</i>	<i>gu-</i> = O.P. <i>vi-</i>
<i>gīyāšt</i>			
<i>gunah</i>	sin	<i>gunāh</i>	O.P. <i>v</i>
<i>gurz</i>	club	<i>gurz</i>	Av. <i>vazra-</i>
<i>gūš</i>	ear	<i>gūš</i>	O.P. <i>g</i>
<i>gūšt</i>	meat	<i>gūšt</i>	O.P. * <i>gāuštā-</i>
<i>gyač</i>	gypsum, lime, plaster	<i>gač</i>	Av. <i>vičiča-</i>
<i>gyalla</i>	flock	<i>galla</i>	

*Medial*

<i>bigyer</i>	catch	hold of	<i>bigir</i>	O.P. <i>g</i>
<i>biyer</i>				
<i>-gāh</i>	place of		<i>-gāh</i>	O.P. <i>g</i>
<i>hāga</i> .	egg	cf. <i>χāgīna</i>		

Medial *g*, however, usually appears in B<sub>X</sub>. as a *y* or *i* sound, or else is lost altogether. See examples under *y*, § 42.2.

*Final*

<i>dēg</i>	pot	<i>dīg</i>	Phl. <i>dēg</i>
<i>rag</i>	vein	<i>rag</i>	
<i>rēg</i>	sand	<i>rīg</i>	
<i>sag</i>    <i>sa</i>	dog	<i>sag</i>	O.P. * <i>saka</i>

cf. Medic *σπάκα*(2) B<sub>X</sub>. g = Mn.P. k

<i>gūštī</i>	wrestling	<i>kuštī</i>
<i>kalg (i) . . .</i>	ground acorns,	
<i>kalk</i>	eaten with meat, curds, sour milk	
<i>kaugān</i>	hill partridges	* <i>kabkān</i>

(3) B <sub>X</sub> . -lg, -rg = Mn.P. rg; Av. -əhrka-, arəka-			
balg	leaf of tree	barg	Av. varəka-
gurg	wolf	gurg	Av. vəhrka-
merg	death	marq	G.A.v. maraka-
titarg	hail	tigarg	
	rg by Metathesis of -kr-		
firg(e)	a thought,	fikr(i)	Ar.
	reflection		

Note :

burg	eyebrow	(? brū + k)
------	---------	-------------

(4) B <sub>X</sub> . -zg = Mn.P. -yz; Av. -zg			
mazg	brains	mayz	Av. mazga-

(5) B <sub>X</sub> . g = Mn.P. q			
	= Mn.P. γ through q		
gurumnīdan	to thunder	γurumbīdan	
gurumnīdan			
gusl    qusl    quls	ceremonial	γusl	Ar.
	washing		

gūzak	ankle-bone	qūzak	
rizg-as	his subsistence	rizq(-as)	Ar.

For *ng* vide § 54.

For loss of *g* in B<sub>X</sub>. Vide § 42.2

(6) The following are additional examples of g in B<sub>X</sub>:

galg	fork of a tree		
gyergyerāk	a kind of lizard		
bahīg	bride, daughter-in-law		
bīg	kid, young goat		
tīg	forehead		

### 37. X.

(1) B<sub>X</sub>. X = Mn.P. X and X<sup>v</sup>; Av. X and X<sup>v</sup>  
(Ir. X<sup>v</sup> not found in O.P.)

#### Initial

(a) Xerīdan	to buy	Xarīdan	
Xīn    hīn	blood	Xīn	

$\chi\bar{y}\bar{a}l$	thought, intention	$\chi\bar{a}y\bar{a}l$	Ar.
$\chi\bar{u}$	good, well	$\chi\bar{u}b$	Av. $hu-$ ; O.P. $*hu-$

(b) $\chi\bar{a}rdan : \chi ur-$ to eat (in some dialects $\chi\bar{w}\bar{a}rdan$ )		$\chi^vurdan : Av. \chi^v$ $\chi^vur-$	
$\chi\bar{a}stan$	to want	$\chi^v\bar{a}stan$	Av. $\chi^v$
$\chi aus\bar{i}dan$	to lie	O.C.P. $\chi aus\bar{i}dan$ ; Av. $\sqrt{\chi^vap-}$ : down, Cf. $\chi usp\bar{i}dan$ , $\chi^vaf$ sa- sleep $\chi uftlan$ , $\chi\bar{u}b$	
$\chi um$ , $\chi ut$ , etc.	myself, thyself	$\chi^vudam$ , $\chi^vudat$ , etc.	
$\chi urz\bar{a}i$	sister's child	$\chi^vaharz\bar{a}da$	Av. $\chi^v$
$\chi us\check{s}$	pleasant, agreeable	$\chi^vus\check{s}$	

*Medial*

$f\bar{u}\chi\bar{a}ri \parallel$	fireplace	$b\bar{u}\chi\bar{a}ri$	
$p\bar{u}\chi\bar{a}ri$			
$al\chi\bar{a}luk$	woman's coat	$ar\chi\bar{a}lak$ (undercoat)	
$nuxud$	kind of pea	$nuxud$	
$nux\bar{u}n$	nail (of finger or toe)	$nux\bar{u}n$	Skr. <i>nakhá-</i> ; $n\bar{a}xun$
			G. <i>nū-un</i> = finger

Many words in  $-\chi$ :

$ba\chi t$	fortune	$ba\chi t$	Av. $\chi t$
$ra\chi t$	clothing	$ra\chi t$	
$sa\chi t$	severe	$sa\chi t$	? Av. $*sa\chi ta-$ p.c. $\sqrt{sak}$ be able ; Skr. $\sqrt{sak}$ , <i>śakta-</i> ; so H. 723 and

but see Mn.P.  $\chi t = B\chi. \delta.$  § 44.2.

Uhlenbeck

*Final*

<i>nerix</i>	market rate	<i>nerix</i> , <i>nerχ</i> , i.e. <i>ni</i> + <i>χeridān</i>	Skr. <i>ni</i> + $\sqrt{kri}$ GIP. I. 2.21 5β
<i>yax</i>	ice	<i>yax</i>	Av. <i>aēχa</i>

(2)  $B_X \cdot \chi = Mn.P. q$  (Arabic and Turkish words).*Initial*

<i>χasum</i>	oath	<i>qasam</i>	Ar.
<i>qasum</i>			
<i>χīmat</i>	price	<i>qīmat</i>	Ar.
<i>qīmat</i>			
<i>χuzer</i>	amount, quzer	<i>qadr</i>	Ar.
	extent		

*Medial*

<i>āχil</i>    <i>āqil</i>	sensible, wise	<i>'āqil</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs-i</i>	Ar.
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. ?
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>waxt</i>    <i>vak</i>	time	<i>waqt</i>	Ar.

*Final*

<i>arax (-gīr)</i>	perspiration (horsecloth)	<i>'araq</i>	Ar.
<i>yarāχ</i>	equipment	<i>yarāq</i>	T.

(3)  $B_X \cdot \chi = Mn.P. γ$ 

<i>χunča</i>	bud	<i>γunča</i>
<i>bē damāχ</i>	out of spirits	<i>bī dimāγ</i>
<i>tēχ</i>	blade of a knife	<i>tīγ</i>

Av. *taēya-*(4)  $\chi$  changed to *h* or lost in  $B_X$ .

- (a) *Vide*  $B_X \cdot h$ . § 59.2
  - (b) Mn.P. *χt*. *Vide* § 44.2 and 3
  - (c) Mn.P. *χr* =  $B_X \cdot h_r$ , *r*
- |             |     |             |
|-------------|-----|-------------|
| <i>suhr</i> | red | <i>surχ</i> |
|-------------|-----|-------------|

	(d) Mn.P. $l\chi$ = B $\chi$ . $^hl$ , $l$	
<i>tahl, tåhl,</i>	bitter	<i>talχ</i>
<i>ta<sup>hl</sup></i>		
<i>istēl</i>	irrigation	<i>istalχ</i>
	pond? ( <i>vide</i> vocab.)	Ar.

(e) Mn.P.	$\chi m$	$= B_X \cdot {}^h m, \; m$
$\check{sh}om$ , $\check{sh}u^h m$	ploughed land	$\check{sh}u\chi m$
$t\bar{o}m$    $tum$ ,	seed, flavour	$tuxm$
$tuhm$		
$zahmd\bar{a}r$	wounded	$zaxm-$

(f) Mn.P.  $\chi^s$  = B $\chi$ .  $\dot{s}$   
*bàṣidum* || I bestowed *baxṣidam*  
*baxṣidum*

(5) Additional examples of  $\chi$  in B $\chi$ :

38. γ.

$$B_X \cdot \gamma = Mn.P. \gamma$$

(1) Initial  $\gamma$  usually becomes  $q$  in  $B_\gamma$ . *Vide* § 39.3.

### *Medial and Final*

<i>bayal</i>	(at the) side (of)	<i>bayal</i>
<i>buzyāla</i>	kid	<i>buzyāla</i>
<i>layam</i>	bridle	<i>layām, liyām</i>
<i>mury</i>	bird, fowl	<i>mury</i> Av. <i>məryā-</i>
<i>rōyan</i>	ghee	<i>rūyan</i> Av. <i>raoyna-</i>

(2)  $B\chi$ .  $\gamma = Mn.P.$   $q \leftarrow;$  Ar. T.  $q$

<i>uwyt̪</i>    <i>auqat̪</i> times	<i>auqat̪</i>	Ar.
<i>aly</i> intelligence	' <i>aql</i>	Ar.
<i>čāy</i>    <i>čāx</i>    <i>čāq</i> healthy, well	<i>čāq</i>	T.

<i>nāγulâ</i>	evil, violent	<i>nāqulā</i>	
<i>naly(i)</i>	(a) story	<i>naql</i>	Ar.
<i>nurya</i>	silver	<i>nuqra</i>	Ar.
<i>yayîn</i>	certain, sure	<i>yaqîn</i>	Ar.

(3) γ dropped in B<sub>X</sub>.

<i>čurâ</i>    <i>čirâγ</i>	lamp	<i>čirâγ</i>	
<i>dû</i>	sour milk	<i>dûγ</i>	
<i>durô</i>	lying	<i>durûγ</i>	Av. <i>draoya-</i> ; O.P. <i>drauga-</i>
<i>kalâpésa</i>	magpie	<i>kalâγ, kulâγ</i> (crow, etc.)	

and perhaps in

<i>maur</i>	meadow, damp (?)	<i>marâγ</i>	Av. <i>marayâ-</i>
	ground		Vide § 64
cf. <i>surâγ</i>	clue	<i>sûrâχ</i>	(hole, clue)

but *sîlâ* hole

(4) Further examples of γ in B<sub>X</sub>:

<i>bâγam</i> <sup>1</sup>	wild almond	<i>bâdâm talχ</i>
<i>dôryûn</i>	women's quarter	
	in a house	
<i>jayila</i>	lad	
<i>kayâ</i>	sand-grouse (?)	

### 39. q.

(1) B<sub>X</sub>. q = Mn.P. q (Ar. & T.)

#### Initial

<i>qamčî</i>	whip	T.
<i>qalam</i>	pen	Ar.
<i>qand</i>	loaf sugar	(Ar.)
<i>qâtir</i>	mule	Ar.
<i>qilwa</i>	(Qibla), S.W.	Ar.
<i>qum</i> ( <i>o këš</i> )	kindred	<i>qaum</i> Ar.

<sup>1</sup> Only once recorded: elsewhere, *boyam*, *bâhum*. This substitution of γ for h is perhaps also illustrated by the word *jayila*, boy, lad, beside B<sub>X</sub>. (Ar.) *jâhil*, youth, young man.

*Medial*

<i>yaqīn</i>	sure, certain	Ar.
<i>yayīn</i>		

*Final*

<i>barq</i>	lightning	Ar.
<i>čaqū</i>	small knife	T.

(2) *Bχ. q* = Mn.P., Ar. χ

<i>dāqil</i>	inside	<i>dāχil</i>	Ar.
<i>qazāna</i>	treasury	<i>χazāna</i>	Ar.

(3) *Bχ. q* = Mn.P. γ (chiefly Arabic).

<i>damāq</i>	good spirits	<i>damāγ</i>	
<i>dāq</i>	(brand of)	<i>dāγ</i>	

sorrow

<i>kuntāq</i>	stock of gun	<i>kundāγ</i>	
<i>qilt xardun</i>	to roll	<i>γalitidān</i>	
<i>qalāf</i>	sheath	<i>γilāf</i>	Ar.
<i>qalava</i>	very, very much	<i>γalaba?</i>	Ar.

<i>qalbel</i>	sieve	<i>γalbil</i>	Ar.
<i>qallahā</i>	crops	<i>γalla-hā</i>	Ar.
<i>qārat</i>	plunder	<i>γārat</i>	Ar.
<i>qarq</i>	drowned	<i>γarq</i>	Ar.
<i>qaš k.</i>	to faint	<i>γaš k.</i>	Ar.
<i>qazav</i>	anger	<i>γazab</i>	Ar.
<i>qurūb</i>	sunset	<i>γurūb</i>	Ar.
<i>qussa</i>	sorrow	<i>γuṣṣa</i>	Ar.
<i>quwār</i>	dust in the air	<i>γubār</i>	Ar.
<i>qaib</i>	invisible	<i>γaib</i>	Ar.
<i>qair az</i>	except, besides	<i>γaibr az</i>	Ar.

*Medial*

<i>kāqaz</i>	letter	<i>kāyaz</i>	Ar.

(4) Further examples of *q* in *Bχ.*:

<i>čauqūn</i>	snowstorm, blizzard
<i>huq z.</i>	to vomit

## PALATALS

## 40. c.

(1) BX. č = Mn.P. č; Av. č; Ir. č.*Initial*

čál	bird's nest	čál	
čár	four	čahár	Av. č
čárnídán	to graze(cattle)	čarāndan	Av. č
čé	what	čih	Av. č
čí	thing	číz	Av. č
čídan	to pluck	čídan	Av. č
čú	wood, stick	čúb	

*Medial*

bača	child	bačča	Phl. č
kīča	street	kūča	
kūčír	small	kučík	
püčnídán	to roll up	püčāndan	Phl. č
tapūnča	pistol	tufangča	

(2) BX. č || j (before an unvoiced consonant)

panč tâ    panj	five
kač kârd    kaj	crooked knife

(3) BX. č || k

kad    čad	waist	
kift    čift	mountain col	
kil	beside	(Cf. Mn.P. bayal,
čil	armpit	armpit, etc. ;
nuk    nūč		bayal i, beside)
cf. buzmuč	point, beak	
	a kind of lizard, Mn.P. makidán,	
	“goat-sucker”	to suck ;
		Kn.P. mičidán

(4) BX. č || š

čeltuk	rice	Mn.P. šaltük
čupūñ    šúñ	shepherd	(but see Hü. 776)

*pīčnīdan* ||*pēžn-*|| to roll up  
*pēšn-*

(5) Other examples of č in BX. are :

*Medial*

<i>īčū</i>	here
<i>očū, učū</i>	there
<i>dīčī</i>	small cooking pot
<i>fīčistan</i>	to fly out of, fall out of
<i>gyerčine</i>	small cliff
<i>kača</i>	chin
<i>kurčal</i>	unthreshed ears of corn
<i>lačar</i>	stingy
<i>wurčardan</i>	to climb up      ? Av. <i>✓čar</i>

*Final*

<i>gulūč</i>	squint-eyed
<i>kač i pā</i>	heel
<i>kuč</i>	powder pan of flint-lock
<i>muč i pā</i>	ankle

#### 41. j.

(1) BX. j = Mn.P. j

Mn.P. *j* represents several sounds in O.P. and Av., the principal being *y*- and č-. The development of *j* in BX. seems to follow exactly similar lines, and it is unnecessary to give many examples.

*Initial*

<i>jā</i>	place	<i>jā</i>	Etym. (?)
<i>javūñ</i>	youth	<i>jawāñ</i>	Av. <i>y</i>
<i>jēv</i>	pocket	<i>jīb</i>	
<i>jōñ</i>	life	<i>jāñ</i>	O.P. * <i>dy-</i>
<i>jumniðan</i>	to shake, trs.	<i>jumbāñ(i)dan</i>	
<i>jār</i>	kind, manner	<i>jār</i>	
<i>justan : jūr-</i>	to seek and find	<i>justan : jū-</i>	

*Medial and Final*

*dast jalau* whip thong on *dast-jilau*  
reins

*durrāj* black partridge *durrāj*

*kaj* crooked *kaj*

*kunjī* sesamum *kunjid*

(2) B<sub>X</sub>. -jd- = -std-

*hajdah* eighteen *haštdah, hajdah*

(3) B<sub>X</sub>. nj = Mn.P. nj ; Av. nč

*panj* five *panj*

*panjā* fifty *panjā*

*pānj* talons *panja*

*nāranj* bitter orange *nāranj*

*sinjid* (jujube ?) tree *sinjid*

(4) Mn.P. j = B<sub>X</sub>. i, y. *Vide* § 42.3

*mailis* assembly *majlis* Ar.

(5) Other examples of j in B<sub>X</sub>. are :

*ajar* irrigated

*bāxājā* great-grandfather

*gunj* wasp

*kalajōš* dried *dūy* rubbed down,  
with *rūyan* poured over it

*laj* jealousy, malice

*naijīra* reed brake

## 42. y.

(1) B<sub>X</sub>. y = Mn.P. y ; O.P. ai-; Av. aē-

*Initial*

*yā* (|| *oiyā*) or *yā* \*aya-. *Vide* Hü.

*ya, yē* one *yak* O.P. *aiva-*

*yadak* led horse *yadak*

*yaχ* ice *yaχ* Av. *aēχa-*

<i>yayīn</i>	sure	<i>yaqīn</i>	Ar.
<i>yarāχ</i>	arms and equipment	<i>yarāq</i>	T.
<i>yūz</i>	wild eat	<i>yūz</i> , "small panther"	

*Medial*

<i>mēyūnī</i> but <i>min</i>	middle (adj.) among, in	<i>mīyānī</i> <i>mīyān</i>	
---------------------------------	----------------------------	-------------------------------	--

(2) BX. -y- = Mn.P. -g-; O.P. Av. -k-

The *y* is sometimes lost, being absorbed in the preceding vowel, which it may palatalize if it is not already palatal.

<i>ayer</i>    <i>ar</i>	if	<i>agar</i>	O.P. <i>k</i>
<i>biyer</i>    <i>bighyer</i>	seize	<i>bigīr</i>	O.P. <i>g</i>
<i>dīčī</i>	small pot	( <i>dīgčī</i> )	
<i>dīyer</i>    <i>dī.er</i>	other, again	<i>dīgar</i>	O.P. <i>k</i>
<i>hoya</i>    <i>hāga</i>	egg		
<i>hoyīna</i>	eggs fried on both sides		cf. <i>xāgīna</i>
<i>jīyer</i>	liver	<i>jigar</i>	Av. <i>k</i>
<i>lēlaq</i>	stork	<i>laglag</i>	
<i>mayas</i>    <i>mai.as</i>	bee	<i>magas</i>	cf. Av. <i>maxśi-</i>
<i>mer</i>	perhaps	<i>magar</i>	O.P. * <i>k</i>
<i>binyer</i>	look	( <i>binigar</i> )	O.P. * <i>k</i>
<i>niyăšt</i>	he looked	( <i>nigarūd</i> )	
<i>sa</i>    <i>sug</i>	dog	<i>sag</i>	O.P. <i>k</i>
	pl. <i>sayēl</i>		

The plural ending *-gēl* → *yēl* after a vowel, e.g. *dā-yēl*, mothers; *gurbiyēl* (sg. *gurba*), cats; *dōryēl* || *dōrgyēl*, *dōrgēl*, "maidens," plural of *dōðer*.

(3) BX. -y-, -i- = Mn.P. -j-

<i>kuya</i>    <i>kuja</i>	where?	<i>kūjā</i>	
<i>mailis</i>	assembly	<i>majlis</i>	Ar.

(4) B<sub>X</sub>. y = Mn.P. -d-

Frequently the *y* also disappears. *Vide* § 44.10 c.

<i>bīn</i>    <i>bīdan</i>	they were	<i>būdānd</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>nē-īdum</i>	I did not see	<i>na dīdam</i>
<i>dīyār</i>    <i>dī.ār</i>	visible	<i>dīdār</i>
<i>māyūñ</i>    <i>mādūñ</i>	mare	<i>mādyāñ</i>

(5) B<sub>X</sub>. y = Mn.P. w

*gyāhīdā* || *gīyōhīdah* giving a person the *gawāhī dih*  
*dādan* trace of stolen  
property

(6) In B<sub>X</sub>. a *y*-sound after initial *g* and medial *g* (where it is preserved) is often optional, but in some words is more or less constant. It occurs especially before *a*, *e*, *au*, and *i*. I do not know it before *ā* and only once before *ă* (*tangyum*).

It appears to be simply a glide arising from the palatal nature of B<sub>X</sub>. *g*. It frequently appears in a less decided form in which cases I have represented it as *g̫*. This glide is also frequently heard after *k*.

*Examples*

<i>gyau</i>	brother
<i>gyap</i>	big
<i>gyer</i>	scald-headed; cliff
but <i>gå</i>	cow, ox
<i>gūl zaidan</i>	to deceive, etc.

(7) In B<sub>X</sub>. *y* frequently occurs as a glide between adjacent vowel sounds.

<i>daiyūs</i>	cuckold	<i>daiyūs</i>	Ar.
<i>iyom</i>    <i>iyāhum</i>	I come	<i>mi-ā-y-am</i>	
<i>maiyan</i>	don't come		
<i>iyārum</i>	I bring	<i>mi.āram</i>	
<i>bēyas</i> (impv.)	hear, listen		

*i yūftē* (: Past base, he falls (fell)      *mī.uſtād* (: *uſtād*)  
wast)

*doiya* O mother! voc. of *dā*

*xudoiya* || *xudoiyā* O God ! voc. of *xudā*

*mīyā* (pl.) hair *mū-hā*

*wâloyi* || *wâloi.i* above *bâlâ.i*

(8) A prosthetic y is occasionally found in B<sub>y</sub>.

*yasir* || *asir*      prisoner      *asir*      Ar.

*yàšnādan* they recognized *šināxtand*

(8) y in  $B_x$  is sometimes dropped or absorbed.

Initial

*ayu* collar of coat *yaxa, yaqqa*

*ailāq* summerquarters *yēlāq*, *yēlāχ*

*anike* as though *ya'ne kih (?)*

### *Medial*

*wāstī* || *wō.istī* must *bāyastī*

*wulāt* country *wilāyat*

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(10) The y-glide appearing in Mn.P. between a verbal base ending in a vowel and a termination beginning with one is often omitted in Bx. or replaced by *h*.

*igum, igū.ē* I say, he says *mī-gō-y-am,*  
*mī-qō-u-ad*

also *igūhum*, *igōhum*, etc.

(11) Other examples of  $y$  in  $B_X$ , are:

*nīyā* in front

*wuryāndan* : *wuryān-*    snatch away

## DENTALS

43. t<sub>1</sub>

(1)  $B_X \cdot t = M_n \cdot P \cdot t$ ; O.P. Av.  $t$

Initial

(taxta)

### **taly**

<i>tersastan</i>	: <i>ters-</i>	to fear	<i>tarsīdan</i>
<i>tīr</i>		(arrow)	<i>tīr</i>
<i>tīra</i>		(section of tribe)	
<i>tūša</i>		food for journey	<i>tūša</i>

*Medial*

<i>bastan</i>		to tie, close	<i>bastan</i>
<i>či-t-ē</i>		what's the matter	* <i>či-at-ast</i>
		with you ?	

<i>p̄utul</i>		beetle	( <i>butul</i> ?)
---------------	--	--------	-------------------

*Final*

<i>-at</i>		thy	<i>-at</i>
<i>χut</i>		thyself	<i>χudat</i>
<i>must</i>		fist	<i>mušt</i>

(2) *BX.* .t = Mn.P. -d

<i>ārt</i>    <i>ārd</i>		flour	<i>ārd</i>
<i>Dauwīt</i>		proper name	<i>Dā.ūd</i>
<i>īrāt</i>		objection	<i>īrād</i>
<i>gart</i>		dust	<i>gard</i>
<i>jallāt</i>		executioner	<i>jallād</i>
<i>jilt</i>		leather case	<i>jild</i>
<i>kilīt</i>		key	<i>kilīd</i>
<i>mar bat kerdu m</i>	one would think	<i>magar bad</i>	
	I had done some- thing wrong		<i>kardam</i>
<i>navīt</i>    <i>nabīd</i>	he was not	<i>na būd</i>	
<i>ruht</i>    <i>rahd</i>	he went	<i>raft</i>	
also <i>kuntāq</i>	stock of gun	<i>kundāy</i>	

Oskar Mann<sup>1</sup> usually gives the final consonant of the 3rd sg. pret. of a verb as *t*, e.g. *bīt*, *gut*, *giriht*, *kirt*, *oveit*. I do not agree with this; the final consonant should be *d* or *ð*. Thus, *bīd*, *bīð*; *gud*, *guð*; *kerd*; *oveid*, etc., and only rarely *t*, e.g. *kašīt* || *kašīd*.

For *BX.* ft, st, št, vide §§ 47.4, 49.6, 50.5 respectively.

<sup>1</sup> *Die Mundarten der Lur Stämme in S. W. Persien.* Berlin, 1910.

(3) Other examples of  $B_X$ . t are :

*Medial*

<i>butulma</i>	log, trunk of tree
<i>butte</i>	maternal aunt
<i>kutal</i>	led horse
<i>matrāX</i>	club

*Final*

<i>čart</i>	fringe of hair worn on the forehead
<i>rīt</i>	moulted
<i>šat</i>	lake

#### 44. d and ð.

(1)  $B_X$ . d = Mn.P. d; O.P. *d-*; Av. *d-*, *z-*; O.P. Av. *-t-*

*Initial*

<i>dādan</i>	to give	<i>dūdan</i>	O.P. Av. $\sqrt{dā-}$
<i>dāhān</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i> ; cf. <i>vī-zafāna-</i>
<i>dawā    dowā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>z</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>z</i>
<i>dīr</i>	distant	<i>dūr</i>	Av. <i>d</i>
<i>dīn</i>	tail	<i>dum</i>	Av. <i>d</i>
<i>dōðer</i>	daughter	<i>duxtar</i>	Av. <i>d</i>
<i>dōñistan</i>	to know	<i>dānistān</i>	Av. <i>z</i>

*Medial*

<i>-dan</i> , <i>-idān</i>	infin. ending	<i>-dan</i> , <i>-idān</i>	O.P. <i>t</i>
<i>bīdan</i> , <i>bīdum</i>	to become,	<i>būdan</i> , <i>būdam</i>	

I was

*Final*

<i>bēd    bēð</i>	willow	<i>bīd</i>	Av. <i>t</i>
<i>nawad</i>	ninety	<i>nawad</i>	Av. <i>t</i>
<i>rad</i>	passed on	<i>rad</i>	Etym. ?
<i>sad</i>	100	<i>ṣad</i>	Av. <i>t</i>

*Note.*—Between vowels *d* frequently changes to *δ* and is sometimes dropped, see below sub-section 10.

(2) *Bχ.* -*δ-* (-*hd-*, -*had-*, -*d-*) = Mn.P. *xt* medial or final; O.P. Av. *χt* ← *k + t.*

<i>bēδ</i>    <i>bēd</i>	sifted	<i>bīχt(a)</i>	Skr. $\sqrt{vēc}$ ; pp. <i>vikta-</i> Uhl. “Av. part. - <i>viχtō</i> ”
<i>dōδer</i> ( <i>dōhader</i> , daughter <i>dōder</i> )		<i>duχtar</i>	Av. <i>durydar-</i>
<i>dō<sup>u</sup>δan</i> : <i>dō<sup>u</sup>δ</i>	to sew; milk	<i>dūχtan</i>	Hü. 578 ( <i>dūšidān</i> )
<i>furō<sup>u</sup>δan</i> : <i>furō<sup>u</sup>δ</i>	to sell	<i>furūχtan</i>	Av. * <i>fra</i> + $\sqrt{vax̄s}$ - H. 824
<i>gurō<sup>u</sup>δan</i> :	to flee	<i>gurūχtan</i>	
<i>gurō<sup>u</sup>δ</i>	stripped naked	<i>luχt</i>	etymologically would correspond to Av. <i>uruχtay-</i> , “broken,” but the meaning scarcely supports
<i>pō<sup>u</sup>δan</i> : <i>pō<sup>u</sup>δ</i>	to cook	<i>puχtan</i>	Av. $\sqrt{pak}$ -
<i>rē<sup>u</sup>δan</i> ; <i>rē<sup>u</sup>δ</i>	to pour out	<i>rīχtan</i>	Av. $\sqrt{raek}$ -
<i>sō<sup>u</sup>δan</i> : <i>sō<sup>u</sup>δ</i>	to burn (intr.)	<i>sūχtan</i>	Av. $\sqrt{saok}$ -
<i>ta.ada</i>    <i>ta<sup>a</sup>da</i>	board, splint, <i>taxta</i>		
<i>ta<sup>a</sup>da</i>    <i>tahdā</i>	smooth surface		

(3) *xt* may be altogether lost in *Bχ.* as in

*pō<sup>en</sup>* || *pō<sup>u</sup>δan* they cooked *puχtan*

On the other hand it is preserved unaltered in a large number of words in common use, e.g.:

<i>baχt</i>	fortune	<i>baχt</i>
<i>raχt</i>	clothing	<i>raχt</i>
<i>saxt</i>	severe	<i>saxt</i>

and it is gratuitously produced in

*waχt* time for *waqt* Ar.

I have noted only one or two cases in which  $\chi t$  and  $\delta$  appear alternatively, viz.:

*isâð || sâχt* used to make, made *mîsâχt, sâχt*  
*wâðe kë || wuxtî kë* at the time when *waqt i kih*

- (4) B<sub>X</sub>. d, h<sub>d</sub>,  $\delta$  = Mn.P. ft medial and final; Av. *pt* ← *b + t*  
*girêd || girêð* he caught *girift* Av. *garapta-*,  
 $\sqrt{grab}$   
*gudan || guðen* they said *guftand*  
*raðan || râðan ||* they went *raftand*  
*rahdan (ruhadan)*

(5) B<sub>X</sub>. d,  $\delta$  = Mn.P. st

<i>hèd    hèð</i>	is	<i>hast</i>
<i>hèðan</i>	are	<i>hastand</i>
<i>nê'îð</i>	is not	<i>nîst</i>

(6) B<sub>X</sub>. d = Mn.P. z

*dâlû, dôlû* old woman *zâl* Av.  $\sqrt{zar-}$ ; Skr.  $\sqrt{jar-}$ ;  
cf. Aγ. *zôr*, old  
(? on false analogy of O.P. *dasta*; Av. *zasta-*)

(7) B<sub>X</sub>. d || z = Mn.P. z and Ar. z

<i>gudašt    giyašt   </i>	it passed	<i>guzašt</i>	O.P. <i>vi + tar</i>
<i>guzašt</i>			
<i>b {u} i gudertê   </i>	he may pass	<i>biguzarad</i>	
<i>biguzerê</i>			
<i>derf</i>	dish, vessel	<i>zarf</i>	Ar.

(8) Mn.P. rd usually appears in the same form in B<sub>X</sub>. but  
*gart* dust is usual for *gard* Vide § 58.2 c

(9) In B<sub>X</sub>. an intrusive d is sometimes found after n

<i>čamand(ë)</i>	(there is a)	<i>čaman</i>
	meadow	
<i>čandâr</i>	oriental plane	<i>činâr</i>

<i>dīndā</i>	behind	Bx. <i>dīn</i> = Mn.P. <i>dum</i> , tail (and Mn.P. <i>dumbāl</i> covers some of the uses of Bx. <i>dīndā</i> )
(? = * <i>dīnā</i> , cf. Kurd. <i>dumā</i> , behind, in the rear of)		
<i>jahandum</i>	hell	<i>jahannam</i> Ar.
<i>jind</i>	jimm	<i>jinn</i> Ar.; also <i>jind(ū)</i> in vulgar Mn.P.
(?) <i>kušind</i>	an armed force, army	Perhaps related to Mn.P. T. <i>qušūn</i>
<i>ba sind è</i>	one year of	<i>sinn</i> P.Ar.
<i>ya sâla</i>	age	
<i>śīwand</i>    <i>śīvan</i>	lamentation	<i>śīvan</i>

(10) Bx. d between vowels, or final, especially after a long vowel, frequently :

- (a) appears as δ
- (b) is reduced to y or
- (c) disappears entirely.

#### Examples

(a) and (c)

*dâdan* || *dâδan* they gave

*bîdum* || *bîδum* || I was  
bum

*bîdîn* || *bîδîn* || *bîn* you were

*râ'aðan* || *rahðan* || they went

*râ'aðan* || *râ'an*

*râ'hd* || *rahd* || *rah* he went

(b) *bêñamî* (*ba* + *y*) ill repute, *badnâmî*  
defamation

*dîya* foresight of rifle (= *dîda* ?)

See also y, § 42.4.

(c) *âšnîdan* || *âšnîm* they heard

*avêd* || *avê* he came

*avaidum* || *avaim* I came

*bî'âr* || *bê'âr* awake *bîdâr*

<i>būd</i>    <i>bī</i>	he was	
<i>wō burūdan sūn</i>	they separated	
<i>wō burīn sūn</i>	them	
<i>dād</i>    <i>dā</i>	he gave	
<i>dī-ār guðan</i>	to imagine to oneself, suppose	
( <i>dīdār</i>	visit	<i>dīdār</i> )
<i>dīl</i>    <i>dī</i>	he saw	
<i>dīdan</i>    <i>dīn</i>	they saw	
<i>nē-īdum</i>    <i>nē-īdum</i>	I did not see	<i>na dīdam</i>
<i>dōðer</i> , pl. <i>dörgyél</i> , girl def. sg. <i>dörke</i>		
<i>girēdumus</i>	I seized him	
<i>girēmas</i>		
<i>ko yakī</i>	which one ?	<i>kudam yakī</i> (أَكْدَمْ)
<i>kum</i>	which (pron.)	<i>kudam</i>
<i>xum, xut</i>	myself, thyself	<i>xvudum, xvudat</i>
<i>qā</i>	headman's title	<i>qā'id</i> Ar.
<i>rasīd</i>    <i>rasī</i>	he arrived	
<i>rasīdan</i>    <i>rasīn</i>	they arrived	
<i>wuristādan</i>	they stood up	
<i>wuristān</i>		
<i>wuristān</i>		
<i>zī, ziter</i>	quickly, more quickly	<i>zūd, zūdtar</i>
<i>aurū</i>	flowing river	* <i>āb rūd</i>

(d) In composition -d sometimes drops out before a following consonant:

*ârbēz* ← *ârd* + *bēz* flour-sieve

*wurgyernidán* to turn back, ← *gyerd* + *nídan*  
round up

(12) The disappearance of the  $\delta = \chi t$  appears to be rare:  
 $pō^n̥den || poen$       they cooked      *puxtand*

Examples of

*ze'idan* to strike *zadan*  
without the ordinary *d* are rare.

*d* is also preserved in most Persian-Arabic Loan Words.

<i>tadâruk</i>	arrangements
<i>mudâ'i</i>	complainant

(13) In B<sub>X</sub>. *d* is lost in the following cases:

(a)	-ē, -ā	3rd sg. vb.	-ad	O.P. - <i>atiy</i>
		ending		
	-en, -an	3rd pl. ending	-and	O.P. - <i>a<sup>n</sup>tiy</i>
	<i>lava</i>	kick	<i>luyad</i>	

Otherwise -nd is usually preserved:

āχund    āχun	mulla	āχūnd
čand    čan	how many?	čand
mânind	like, peer	mânind
	mânan	
mând    man	he remained	mând
-wand	in names of	
	tribes, e.g.	Ōsīwand

(b)	-dx-		
	<i>kaχudâ</i>	headman	<i>kadχudâ</i> (O.C.P. <i>katχudâ</i> )
(c)	-dz-		
	<i>bāzè</i>	after . . .	<i>ba'd az (zi)</i>
	<i>bāzū</i>	after that	<i>ba'd az ū</i>
(d)	-zd- = O.P. Av. žd		
	<i>duz, duzī</i>	thief, theft	<i>duzd, duzdi</i>
	<i>miz    mizd</i>	wages	<i>muzd</i>

(14) Where Mn.P. has lost a final -d B<sub>X</sub>. also lacks it.

<i>bū</i>	smell	<i>bū</i>	Av. <i>baδa-</i> ; G. <i>būd</i>
<i>mī</i>	hair	<i>mū</i>	Phl. <i>mōd</i> ; G. <i>mīd</i>
<i>pā</i>	foot	<i>pā</i>	Av. <i>pāδa-</i>

- (15) As in other dialects d is assimilated to t in  
*batter*              *worse*              *badtar*

- (16) Other examples of d in B<sub>X</sub>. are :

<i>andi</i>	otherwise
<i>didū, diδū</i>	sister
<i>gāmād</i>	herd of cattle
<i>rinde merd</i>	cute unscrupulous fellow
<i>xurindigāh</i>	grazing ground
<i>vandan</i>	to throw

## LABIALS

## 45. p.

- (1) B<sub>X</sub>. p = Mn.P. p ; O.P. Av. *p*

*Initial*

<i>pā</i>	foot, leg	<i>pā</i>
<i>pār</i>	last year	<i>pār</i>
<i>painīdan</i>	to measure	? <i>paimūdan</i>
<i>perī</i>	fairy	<i>parī</i>
<i>pēristan</i>	to fly	<i>parrīdan</i>
<i>pēsa</i>	pied	<i>pīsa</i>
<i>pur</i>	full	<i>pur</i>

- (2) B<sub>X</sub>. p = Mn.P. b

<i>gāpūn</i>	cowherd	* <i>gāvbān</i>	O.P. Av. $\sqrt{pā(y)}$
<i>puχārī</i>	fireplace	<i>buxārī</i>	
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. (?)

- (3) B<sub>X</sub>. p = Mn.P. f

<i>nisp</i>	half	<i>nisf</i>	Ar.
<i>pilīta</i>	match of	<i>fatīla</i>	
	matchlock		
<i>pulād</i>	steel	<i>fūlād</i>	Phl. * <i>pōlāvat</i> ;
			Hü. 340
<i>nūn a pētīr</i>	kind of bread		Cf. P.Ar. <i>fatīr</i>

For sp vide § 49.5.

(4) Other examples of **p** in *B<sub>X</sub>*. are :

<i>gyap</i>	big		
<i>kipistan</i>	to fall		Cf. G. <i>kaftmūn</i>
<i>sūpal</i>	cuckold ?		
<i>tāpū</i>	clay receptacle for grain		

#### 46. b.

(1) *B<sub>X</sub>. b* = Mn.P. **b**; O.P. Av. *b-*, *-p-*, *v-*

##### *Initial*

<i>balg</i>	leaf	<i>barg</i>	Av. <i>varəka</i>
<i>bē</i>	without	<i>bī</i>	O.P. * <i>apaiy</i>
<i>bi-</i>	verbal prefix	<i>bi-</i>	
<i>bīdan, ibū.ē</i>	they were, he is	<i>būdand,</i> ( <i>buwad</i> )	O.P. <i>b</i>
<i>burdan</i>	to carry off	<i>burdan</i>	O.P. <i>b</i>
<i>buz</i>	goat	<i>buz</i>	Av. <i>b</i>

(2) In *B<sub>X</sub>*. Mn.P. *ab* before *r* becomes *au*, and *b* between vowels in some cases may become *w*, especially after the verbal prefix *bi-*

<i>aur</i>	cloud	<i>abr</i>	Av. <i>awra-</i> ; Skr. <i>abhrā-</i>
<i>bibandum</i>	I may tie up	<i>bibandam</i>	
<i>biwandum</i>			
<i>iberum</i>	I carry off,	<i>mībaram</i>	
<i>biwerum</i>	I may carry off	<i>bibaram</i>	
<i>ibīnum</i>	I see, may see	<i>mībīnam</i>	
<i>biwīnum</i>		<i>bibīnam</i>	
<i>biwurum</i>	I may cut off	<i>biburam</i>	
<i>muwārik</i>	blest	<i>mubārik</i>	Ar.
<i>qauristūn</i>	graveyard	<i>qabristān</i>	Ar. + P.
<i>saur</i>	patience	<i>ṣabré</i>	Ar.

(3) Mn.P. medial **b** disappears in *B<sub>X</sub>*.

<i>bī</i>    <i>bē</i>	lady	<i>bībī</i>	
<i>zōñ</i>	tongue	<i>zabān</i>	

(4) Mn.P. final -ab appears in B<sub>X</sub>. as -au:

<i>lau</i>	lip	<i>lab</i>	Phl. <i>lap</i>
<i>tau</i>	fever	<i>tab</i>	Av. $\sqrt{tap}$ -
<i>šau</i>	night	<i>šab</i>	O.P. <sub>X</sub> <i>šap-</i>

but the final -ab from Arabic roots becomes -av:

<i>talav</i> :	<i>ṭalab</i>	Ar.
<i>matlav</i>	<i>maṭlab</i>	Ar.

(5) Mn.P. āb initial, and sometimes final and medial, becomes B<sub>X</sub>. au:

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
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and its compounds:

<i>aurēz</i>	watercourse	<i>ābrīz</i>	
<i>aurū</i>	flowing stream	* <i>āb i rūd</i>	
<i>ausūr</i>	watercourse	* <i>ābsūr</i>	
<i>Sardau</i>	Proper name	<i>Sardāb</i>	
<i>bau</i>	father		Cf. Mn.P. <i>bāb</i> ; H. 147; Kurd. <i>bāb</i> , <i>bāv</i>
<i>bixaun</i>	make lie down	<i>bixābān</i>	

(6) Mn.P. final -āb usually appears as -āv in B<sub>X</sub>. (*v* labio-dental):

<i>bāv</i>	main tribe	(?* <i>bāb</i> , or Ar. <i>bāb</i> )	
<i>avāv</i>	answer	<i>juwāb</i>	Ar.
<i>qassāv</i>	butcher	<i>qaṣṣāb</i>	Ar.
<i>rīkāv</i>	stirrup	<i>rikāb</i>	Ar.

(7) Mn.P. īb is represented in B<sub>X</sub>. by ū or uv:

<i>čū</i>	stick, wood	<i>čūb</i>	
<i>ikū(w)um</i>	I pound	<i>mīkūbam</i>	
<i>χū, χuv ē</i>	good, it is good	<i>χūb, χūb ast</i>	
<i>suv, suvd</i>	morning,	<i>subh, sabāh</i>	Ar. to-morrow morning

(8) Mn.P. final **b** after other vowels is represented by  
B<sub>X</sub>. v :

<i>aiv</i>	fault	<i>'a.īb</i>	Ar.
<i>Haiv Ullāh</i>	proper name	<i>Habib Ullāh</i>	Ar.
<i>jēv</i>	pocket	<i>jīb</i>	

See § 48.2.

(9) B<sub>X</sub>. b = Mn.P. p (O.C.P. *w*)

<i>čārbūn</i>	riding animals	<i>čārpā</i> , vulg. <i>čārwa(dār)</i> (*čahār <i>pā.ān</i> )
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(10) B<sub>X</sub>. -sb = Mn.P. (Ar.) sf

<i>nisb i</i>	half of	<i>nisf i</i>	Ar.
<i>Iṣbahūn</i>	Isfahān	<i>Iṣfahān</i> , older ; <i>Iṣpahān</i>	

(11) Mn.P. b = B<sub>X</sub>. w, v. *Vide* preceding subsections 2, 6-8, and *w*, § 48.2

(12) Further examples of B<sub>X</sub>. b are :

<i>ambār</i>	storehouse
<i>dabba</i>	leather powder-flask
<i>hambūn</i>	goat-skin bag
<i>lumbar</i>	buttocks
<i>tumbak</i>	small drum
<i>turba</i>	nose-bag
	Mn.P. <i>tūbra</i>

#### 47. f.

(1) B<sub>X</sub>. f = Mn.P. f; O.P. Av. *f*

<i>Initial</i>			
<i>fāmīdan</i>	to understand	<i>fahmīdan</i>	
<i>fi(rī)šnādan</i>	to send	<i>firistādan</i>	O.P. <i>fra-</i>
<i>fīrō'ādan</i>	to sell	<i>furūχtan</i>	O.P. <i>fra-</i>
<i>ferārī</i>	fugitive	<i>farārī</i>	Ar.

#### *Medial*

<i>kufa,</i>	cough, to cough
<i>kufnīdan</i>	
<i>χafhūn</i>	suffocated cf. <i>χafa</i>

Ar.

<i>qafā</i>	nape of the neck	<i>qafā</i>	Ar.
<i>tufang</i>	rifle	<i>tufang</i>	

*Final*

<i>barf</i>	snow	<i>barf</i>	Av. <i>vafra-</i>
<i>kaf</i>	palm of the hand	<i>kaf</i>	
<i>nāf</i>	navel	<i>nāf</i>	Av. <i>f</i>
<i>saf</i>	line	<i>saf</i>	Ar.

(2) BX. f = Mn.P. p*firr dādan* to fly off cf. *parrīdan*(3) BX. f = Mn.P. b*fiχārī* || *puχārī* fireplace*zaf(t) k.* to take possession, charge of(4) BX. ft usually stands beside Mn.P. ft*āftau* || *oftāu* sun*āftauwa* ewer*iyūftē* (past) he falls base : *wast*)*bāftan* to weave*haftād* seventy*juft* pair*kaftār* hyena*kuftan, kuluft* as in Mn.P.*sāftau* shade from sun*sift* firm, stiff*āftāb**āftāba**mī'uftad**bāftan**haftād**juft**kaftār**muft**zābt k.* Ar.

take charge of

and usually

*haf* seven*haft*(5) BX. d, hd, δ = Mn.P. ft medial or final; see § 44.4

- (6) B<sub>X</sub>. ft seems to correspond with Mn.P. st in  
*oftin*              sleeve              *āstīn*

- (7) For B<sub>X</sub>. st replacing Mn.P. ft   *Vide* § 49.6.4  
 For B<sub>X</sub>. -vd- = Mn.P. ft + d   *Vide* § 48.1  
 For B<sub>X</sub>. isp- = Mn.P. saf-   *Vide* § 49.5

- (8) Mn.P. -afš, -afs = B<sub>X</sub>. auš and aus:

<i>binauš</i>	violet	<i>binafš</i>
<i>dirauš</i>	cobbler's awl	<i>dirafš</i>
<i>kauš</i>	shoes	<i>kafš</i>
<i>kilaus</i>	celery (the interpretation "parsley" given by Steingass is wrong)	<i>karafs</i> Cf. Kurd. <i>keraus</i>

- (9) Av. f disappears in B<sub>X</sub>. initially in

*śūn*              shepherd              *śubān* Av.\*fšu-pāna-

The form *čupūn* also occurs in B<sub>X</sub>; cf. H. and Hü., No. 776.

- (10) Arabic f is lost finally in

<i>sâ k.</i>	to clear up (intr.)	<i>sâf k.</i>	Ar.
<i>sâlél</i>	clear (night?)	<i>sâf lail</i> (?)	

- (11) Other examples of f in B<sub>X</sub>. are:

<i>faXfur</i>	china
<i>gyaftær</i>    <i>gyapter</i>	bigger, headman; comp. of <i>gyap</i>
<i>kift</i>	mountain col, pass
<i>χirift</i>	stupid
<i>lîfau</i>	sudden flood torrent
<i>nuft</i>	nose
<i>puf</i>	lungs
<i>saf</i>	line, row
<i>tif</i>	young shoot of corn

48. *w, v, v.*(1) Bx. *w, v, v.* = Mn.P. *w, v*; Av. *p, b, v**Initial*

<i>wāstādun</i>	to stand	<i>wā-istādan</i>	
<i>waχt</i>	time	<i>waqt</i>	Ar.
<i>war</i>	breadth		
<i>wāz</i>	open	<i>wāz, bāz</i>	Av. <i>p</i>
<i>wil</i>	loose, at	<i>wil</i>	
	liberty		

*Medial*

<i>lēvu</i>	mad		Cf. Mn.P. <i>dīv</i> ;
			Av. <i>daēva-</i> ; Afy. <i>lewanē</i>
<i>parvēz</i>	Pleiades	<i>parvīn</i> ,	Av. <i>pāoīryēnas-</i> ;
		also <i>parvēz</i>	* <i>par(u)v-</i> ,
			Hü. 308; Kn.P. <i>paur</i>
<i>iruvum, irivē</i>	I go, he goes	<i>mīrawam, mīrawad</i>	

(2) Bx. *w, v, (v)* = Mn.P. *b*; O.P. *p, b, (v)**Initial*

<i>wāi, wā, wō</i>	with	<i>bā</i>	O.P. * <i>upāka</i>
<i>wā (ba, bi)</i>	to, etc.	<i>ba</i>	O.P. <i>patiy</i>
( <i>muwārik</i> ) <i>wā</i>	let it be	( <i>mubārik</i> ) <i>bād</i>	O.P. <i>√bav-</i>
<i>wā</i>	should, must	<i>bāyad,</i>	Phl. <i>apāyistan</i>
<i>wō-isti</i>		<i>bāyast(ē)</i>	O.P. * <i>upa+aitiy</i> Hü. 179
<i>wārgāh</i>	camping ground	<i>bārgāh</i>	O.P. <i>√bar-</i>
<i>wur, wur-</i>	on, verbal prefix	<i>bar, bar-</i>	O.P. <i>upariy</i>

*Medial*

<i>auwist(ūñ)</i>	pregnant	<i>abistan</i>	Av. <i>p</i>
<i>auwī, āwī</i>	irrigated	<i>ābī</i>	
<i>biwīnī   </i>	thou mayest	<i>biwīnī</i>	
<i>bibīnī</i>	see		

<i>navidum</i>	I was not	<i>na būdam</i>	
<i>nabidum</i>			
<i>gulāvī</i>	pear	<i>gulābī</i>	
<i>qilwa</i>	Qibla	<i>qibla</i>	Ar.
<i>savēl</i>	moustache	<i>sabīl</i>	
<i>suva</i>	next morning	<i>ṣabāḥ</i>	Ar.
<i>siwak</i>	light	<i>sabuk</i>	Afγ* <i>spuk</i>
<i>solvat</i>	conversation	<i>ṣuḥbat</i>	Ar.

*Final*

After ā, ē, u (for -ab = au see § 46.4.)

<i>azāv</i>	trouble, pains	<i>‘azāb</i>	Ar.
<i>jarāv</i>	socks	<i>jurāb</i>	
<i>jēv</i>	pocket	<i>jīb</i>	Ar.
<i>nihēv</i>	shout, hail	<i>nahīb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.
<i>saāv, sāv</i>	owner	<i>ṣāḥib</i>	Ar.
<i>sēv</i>	apple	<i>sīb</i>	
<i>suv</i>	morning	<i>ṣubḥ</i>	Ar.
<i>tājuv</i>	surprise	<i>ta’ajjub</i>	Ar.

also after a and e in the Arabic words:-

<i>adev</i>	respect	<i>adab</i>	Ar.
<i>talav</i>	claim	<i>ṭalab</i>	Ar.
<i>matlav</i>	matter, story	<i>maṭlab</i>	Ar.

In these cases the sound appears to me to approximate to that of v; where it occurs initially, and generally where it occurs medially, it seems to have more the sound of w.

(3) -āb gives Bx. au in

<i>āftau</i>	sun	<i>āftāb</i>	
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(4) Bx. w, v = Mn.P. -m- ; O.P. Av. m

avaid, awaid, he came	<i>āmad</i>
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*awēd, avēd*, etc.

<i>dōwā</i>	son-in-law,	<i>dāmād</i>
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bridegroom

<i>dōvūñ, duwāñ</i>	lower side of,	(? <i>dāman</i> )	
<i>avāidān</i>	they came to the		
<i>duwāñ i šat</i>	lower side of the lake		
<i>havīr</i>	dough, yeast	<i>χamīr</i>	Ar.
<i>hīva</i>	firewood (dial.)	<i>χīma</i>	
<i>huwār</i>	level	<i>hamwār</i>	
<i>jōva</i>	shirt	? <i>jāma</i> , or ? <i>jubba</i>	Ar.
<i>kavūñ</i>	bow	<i>kamān</i>	
<i>nivak</i>	salt	<i>namak</i>	
<i>pēšīvūñ</i>	repentant	<i>pašīmān</i>	
<i>pašīvūñ</i>    <i>pašīmān</i>			

(5) *Bχ. w, v = Mn.P. f*

<i>hawdāh</i>	seventeen	<i>hafdhah</i> ( <i>haft + dah</i> ) Av. <i>haptadasa-</i> , 17th
<i>kaučilīz</i>	ladle, ? tadpole	<i>kafčalīz</i>
<i>lahāv</i>	quilt	<i>lihāf</i> Ar.

(6) *Bχ. w, v = Mn.P. y*

<i>wā</i>    <i>yā</i>	or	<i>yā</i> (also <i>vayā</i> in Firdausi; see Hü. 1118)
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perhaps

<i>girē-v-istan</i>	to weep	<i>giryā k.</i> ( <i>girēva</i> = <i>giryā</i> )
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(7) *Bχ. va-, wa-, bi- = Mn.P. uft(t)-*; but cf. § 49.6 b

<i>vastan</i>	to fall	<i>uft-ādan</i>
<i>(iyūftum</i>	I fall	<i>mī-uftam</i> )
<i>bista</i>	lying about	? <i>uftāda</i> Vide § 49.6 b

(8) *Bχ. w, v, as an off-glide from ī, ū, au*

<i>auwistūñ</i>	pregnant	<i>ābistan</i>
<i>čuwāñ</i> (sg. <i>čāñ</i> )	pieces of wood,	<i>čābhā</i>
	sticks	
<i>ikāwē</i>    <i>bikāñ</i>	he pounds, pound	<i>mīkābad, bikāb</i>
<i>χuv-e</i>    <i>χāñ</i>	it is good, good	<i>χāb ast, χāb</i>

*iχu-v-ē* || thou wishest *mīχ<sup>v</sup>āhī*  
*iχu-i, iχō-ē*  
*jā-i hama-* the (accustomed) *hama šab+i*  
*šauwī* place of every night

In all these cases, however, the *w, v* may represent the original *b*.

(9) The B<sub>X</sub>. *w, v*, also appears, but not universally, after an *ō* or *ū*, where an intervening *n* has been lost or degraded into a nasalization of that vowel:

<i>dōwist</i>    <i>dōñist</i>    he knew	<i>dāñist</i>
<i>dūñist</i>	
<i>hōwa</i>    <i>hōñā</i> house	<i>χāna</i>
<i>inišowum</i> I make sit down	<i>mīnišānam</i>

(10) B<sub>X</sub>. *v* between vowels may be lost.

<i>irum</i>    <i>iruvum</i> I go	
<i>irim</i>    <i>irivim</i> we go	

In *gyāhīdē* || *gīyōhīdē*, "giving information against thieves," which is presumably for *gawāhī dīl*, the *w* has probably been lost and the *y* developed out of the palatal *g*; otherwise the *y* must represent the *w*.

(11) Other examples of *w, v, v* in B<sub>X</sub>. are:

<i>jallāv</i>	male lamb		
<i>javāv</i>	answer	<i>javāb</i>	Ar.
<i>qāwā</i>	dice		Ar. <i>ka'b + hā</i> ?
<i>saxv</i>	roof, ceiling	<i>saqf</i>	Ar.
<i>serwāz</i>	foot soldier	<i>sarbāz</i>	

#### SIBILANTS

#### 49. s.

(1) B<sub>X</sub>. *s* = Mn.P. *s* { O.P. Av. *s*; Skr. *ś*  
 { O.P. *θr*; Av. *θr*; Skr. *tr-*

#### Initial

<i>sad</i>	100	<i>sad</i>
<i>sāl</i>	year	<i>sāl</i>
<i>sar</i>	head	<i>sar</i>

<i>sè</i>	three	<i>sih</i>	O.P. <i>θritīya-</i> third
<i>sūlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i> ; Pāz. <i>sūlā</i> ; Hū. 754
<i>sum</i>	hoof	<i>sum</i>	
<i>Medial</i>			
<i>āstūn</i>	easy	<i>āsān</i>	
<i>āsīau</i>	mill	<i>āsīyāb</i>	
<i>āsemāñ, osmā</i>	sky	<i>āsmān</i>	
<i>kīsin</i>	bag	<i>kīsa</i>	
<i>pēsu</i>	pied	( <i>pīsa</i> )	
<i>rasīdan</i>	to arrive	<i>rasīdan</i>	
<i>tursastan</i>	to fear	<i>tarsūlān</i>	
<i>Final</i>			
<i>dās</i>	sickle	<i>dās</i>    <i>dahra</i> Skr. <i>dātra-</i> ; O.P. * <i>θr</i>	
<i>pas</i>    <i>pah</i>	then	<i>pas</i>	
<i>kus</i>	pudendum	<i>kus</i>	
	muliebre		

(2) B<sub>X</sub>. s = Mn.P. š; O.P. Av. š

-as -is	his, etc.	-aš }	Cf. O.P. - <i>šaiy</i>
-sūn	their, etc.	-šān }	
<i>angust</i>	finger	<i>angušt</i>	Phl. <i>angust</i> ; Av. <i>arugusta-</i>
<i>čāst</i>	midday meal, <i>čāšt</i>		Phl. <i>čāšt</i>
	midday		
<i>gusnā</i>	hunger	Vulg. P. <i>gušna</i> ; Mn.P. <i>gurisna</i> , <i>gurišna</i> , hungry; Phl. <i>gursak</i>	
<i>listan : lēs</i>	to lick	<i>lištan</i>	
<i>must</i>	fist	<i>mušt</i>	Phl. <i>must</i> ; Av. <i>mušti-</i>
<i>musta</i>	grip (handle) of knife, etc.		
<i>sūr</i>	saline, brackish	<i>šūr</i>	

(3) B<sub>X</sub>. s = Mn.P. z; Av. ē

*igurūsē* he runs away *mīgurīzad*

*ma pas (paz-)* don't cook *ma paz*

*pūspur* muzzle-loader *?pūza + pur*

Cf. Mn.P. *dahānah-pur*

*rēsistan : rēs-* to pour down *rīχtan : rīz-*

*rēiðan : rēz-* on

*rēsistan bayak* (the combatants) fell upon each other;  
cf. Mn.P. *rīχtand ba hamdīger*

*isūsē* it burns *mīsūzad*

but caus.

*isūzanum* *mīsūzānam*

(4) B<sub>X</sub>. -s- = Mn.P. -sf-; Av. -sp-

*gūsind* sheep *gūsfand*

(5) B<sub>X</sub>. *isp-*, *isb-*  
*-sp-*, *-sb-* = Mn.P. *sup-*, *saf-*  
*-sp-*, *-sf-*; O.P. Av. *sp*

*asp* horse *asp*

*asbē* a horse *aspī*

*Isbahūnī* Isfahani *Iṣpahānī, Iṣfahānī*  
(dial. *Safahūn*)

*ispārd* || *isbārd* he committed *supurd*

*ispēd* white *safīd*

*ispēdār* poplar *safīdār*

*nisp*, *nisb i* half, half of *nisf*, *nisfi* Ar.

## (6) st

(a) B<sub>X</sub>. *st* medial or final = Mn.P. *st*; O.P. Av. *st* ← *s + t* or *t + t* or *d + t*.

*aster* mule obsol. *aster* Skr. *aśvatarā-*;  
O.P. \**asatara-*;  
Hü. 743 n.

*-astan*, *-istan* infin. term *-istan* O.P.  $\sqrt{as} + tan$

*jistan* (: *ijum*) to run away *jastan : jah-*

*justan* (: *ijūrum*) to seek, find *justan : jū-*

*pistūn* teat *pistān*

*pūst* skin *pūst*

<i>rāst</i>	straight, true	<i>rāst</i>	O.P. <i>rāsta-</i>
			<i>✓rād-</i>
<i>ustahōñ</i>	bone	<i>usluχ<sup>v</sup>ān</i>	Av. <i>ast-</i>
<i>wāstād</i>	he stood	<i>wā-istād</i>	<i>✓stā-</i>
<i>wuristād</i>	he stood up	<i>*bar+istād</i>	

(b) Note.—1. *wastan*, “to fall”; *iyāftē*, “he falls”; where *wastan* is to be compared with Phl. *ōpastan* ← O.P. \*ava-pastanay- (*✓pat-*+*tanaiy*); cf. Mn.P. *past*, “low, mean”, v. Hū. 92, who regards Mn.P. *uftādan* as a new formation from the present base *uft-*.

2. *gyēristan* || *girēdan*, only in the sense of “to knock up against” (Mn.P. *giriflun*), seems to be a derivative compounded from a present base *gyēr*, corresponding to Mn.P. *gīr* + *istan*. (There is only one present base in B<sub>X</sub>. -*gīr-*, with a short vowel.)

In neither of these cases, therefore, does the B<sub>X</sub>. *st* correspond to Mn.P. *ft* as might appear at first sight.

(c) In a few cases of medial *st* B<sub>X</sub>. loses the *t*:

<i>dasmāl</i>	handkerchief	<i>dast(i)māl</i>	
<i>isrāhat</i>	ease	<i>istirāhat</i>	Ar.

(d) B<sub>X</sub>. *ist-* = Mn.P. *sit-*:

<i>istēdan</i>	to take	<i>sitādan</i> ( <i>sitāndan</i> )
<i>istūnē</i>	he takes	<i>mīsitānad</i>

(e) For B<sub>X</sub>. *st* = Mn.P. *št*. See above, § 49.2.

(7) Further examples of *s* in B<sub>X</sub>. are:

<i>uso</i>    <i>osō</i>	then	
<i>čawāsa</i>	staring open (of a dead man's eyes)	
<i>čōsnūdan</i>	to break wind	
<i>dīsistān</i>	to join	
<i>sag i lās</i>	bitch	
<i>mīstan</i> ( <i>imēzē</i> , <i>imīzē</i> )	to urinate	Av. <i>✓maēz-</i>
<i>tāsim</i>	trouble	
<i>wurēs</i>	goat's hair webbing	

For examples in *ist-* see Vocabulary.

## 50. š.

(1) Bx. š = Mn.P. š; O.P. Av. š = Idg. *s* (after *i* and *u* $k_1$  vowels) $k_1 s$  $\chi^s$  = Idg.  $k_2 s$  $f^s$  = Idg. *ps* $r^s$ *Initial*

šau	night	šab	O.P. $\chi^s$
ši k.	to marry	cf. šauhar and šō·ū(Māzindarānī and Samnānī), husband ;	Hü. 796 ; Av. * $\chi^s$
šir	milk, lion	šir, šer	Av. * $\chi^s$ ?
šulwād	soup	šorba	

*Medial*

gušidān,	to open, undo	gušādan	Skr. $\sqrt{sā-}$
iguš-			
kišidān	to draw, drag	kašidān	Av. $\sqrt{karš-}$
nišastan	to sit	nišastan	š ← s
rīša	root	rīša	

*Final*

āš	hotch-potch	āš	
gūš	ear	gūš	O.P. š ← s
lāš	dead body	lāš	
rīš	beard	rīš	
hēš	plough	χīš	Av. aeša-
hēš, keš	kindred	χvīš	

(2) Bx. šk = Mn.P. šk; O.P. Av. šk; Idg. *s + k*

hušk	dry	χušk	O.P. uška-
mūšk	mouse	mūš	G. mušk, kurd, mišk
piškil	goat's or camel's droppings	piškil, pušk v. G.I.P., I. 2 ;	§ 39.3 c

(3) Bx. *isk-* = Mn.P. *šik-*; O.P. *sk*; Idg. *s + k*

<i>iskam</i>	belly	<i>šikam</i>	
<i>iskast</i>	it broke(intr.)	<i>šikast</i>	Av. $\sqrt{skand-}$
<i>iskinād</i>	he broke(trs.)	<i>šikānd</i>	
" <i>Nim-iskau</i>	half-body of "gā"	(?) <i>Nimšikam</i> or <i>*nīm-išgaf</i>	
	cow, or cow cut in two		(see next word)
<i>išguf</i>	cleft	<i>šikāft</i>	Gk. $\sigma\kappa\alpha\pi\tau\omega$
<i>šikāl</i>	hunting, game	<i>šikār</i>	* $\sqrt{skar-}$

(4) Bx. *-šk-* = Mn.P. *-čk-*

<i>hiškes, hēškes</i>	no one	<i>hič kas</i>
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(5) Bx. *št* = Mn.P. *št*

<i>ušt</i>	he left (trs.)	<i>hišt</i>	Av. $\sqrt{harəz-} + t$
<i>dāšt</i>	he possessed	<i>dāšt</i>	Av. $\sqrt{dar-} + t$
<i>gudašt</i>    <i>giyāšt</i>	he passed	<i>gužušt</i>	O.P. $\sqrt{tar-} + t$
<i>kišt</i>	he cultivated	<i>(kišt) kāšt</i>	Cf. Skr. $\sqrt{karṣ-}$
<i>kušt</i>	he killed	<i>kušt</i>	Av. $\sqrt{kaos-} + t$
<i>pušt</i>	back	<i>pušt</i>	Av. <i>parštay-</i>
<i>tašt</i>	salver, basin	<i>tašt</i>	Av. <i>tašta-</i>

(6) Bx. *-št* = Mn.P. *-š*, (*št*) noun ending

*álišt k.* to change(trs.)

Kn.P. *áliš*;  
G.Y. *wuliš*

<i>árrašt</i>	adorning, dressing up	<i>árra'iš</i>	
<i>bálišt</i>	pillow	<i>báliš</i>	G.Y. <i>bolišt</i>
<i>xáhišt</i>	request	<i>xváhiš</i>	
<i>perwarišt</i>	rearing	<i>parwariš</i>	

(7) Bx. *ušt-* = Mn.P. *šut-*

*uštur*

*šutur*

Av. *uštra-*

(8) Bx. *št* = Mn.P. *st*

*pilištuk*

*piristuk*

*šuštan*

*šustan*

For Bx. *st* = Mn.P. *št*. Vide § 49.2.

(9) B<sub>X</sub>. šn = Mn.P. šn

tišna            thirst            tišna-gī

(10) B<sub>X</sub>. àšn-, yašn- = Mn.P. šun-, šin-

àšnīdan	to hear	šunīdan
yašnādan	to recognize	šināχtan
iyašnum	I recognize	mīšināsam

(11) B<sub>X</sub>. -šn-, -irišn- = Mn.P. iris (+n)

fišnād, firisišnād    he sent    firis-t-ād

(12) B<sub>X</sub>. šm, išm- = Mn.P. šm, šum-

čašma	spring, source	čašma
pašm	wool	pašm
išmārdan	to count	šumurdan

(13) Other examples of š in B<sub>X</sub> are:

līš	bad, evil	
šk: kašk	dried dūy	
lišk	bough	
pīškinād	he sprinkled	
šn: čašnī	percussion cap	
tišnī	(outside of) throat	
št: angast	live coal	
gaštan: gаз-	to bite	gazīdan
māštan, imālē	to rub	G.Y. gaštmān: giz-
niyaštan: niyer-	to look at	mālīdan, mīmālad (nigaštan ?) nigarīdan

## 51. z.

(1) B<sub>X</sub>. z = Mn.P. z; O.P. d, Av. z; O.P. Av. z, ž, j, č

## Initial

-zā, izāha	sprung from,	zāda,	Av. z
	she gives	mīzāyad	
	birth to		
zēidān	they struck	zadānd	O.P. j
zēna	wife, woman	zan	Av. j
zumīn	ground	zamīn	Av. z

*Medial*

<i>bōzī</i>	game	<i>bāzī</i>	
<i>nūñzdāh</i>	nineteen	<i>nūzdlah</i>	
<i>pānzdāh</i>	fifteen	<i>pānzdah</i>	Av. č
<i>irēzē</i>	he pours out	<i>mīrizad</i>	Av. č

*Final*

<i>diz</i>	fort	<i>diz</i>	O.P. <i>d</i> ; Av. <i>z</i>
<i>pahrež</i>	abstinence	<i>parhīz</i>	
<i>rūz</i>	day	<i>rūz</i>	Av. č
<i>tēz</i>	sharp	<i>tīz</i>	Av. <i>taēza-</i>
			O.P. * <i>j</i> ; Skr. <i>√tēj-</i>

(2) B<sub>X</sub>. z = Mn.P. Ar. d

<i>xizmat</i>	service	<i>χidmat</i>	Ar.
<i>quzer</i>	degree,	<i>qadr</i>	Ar.
	amount		
cf. <i>zering</i>	tinkling,	<i>dering</i>	
<i>dering</i>	clanging		

(3) Mn.P. z absent in B<sub>X</sub>:

<i>bōyī</i>    <i>bāzī</i>	upper arm	<i>bāzū</i>	v. HÜ. 167
<i>čī</i> , pl. <i>čī·dā</i>	thing	<i>čīz</i>	
<i>hanī</i>	yet	<i>hanūz</i>	

For rz vide r, § 58.2, b, d, and 58.5

For zd vide d, § 44.13 d

(4) Further examples of B<sub>X</sub>. z:

<i>bīzmādīs</i>	test it(?)	<i>bi·azmā</i>	
<i>i·barēznum</i>	I roast (trs.)		
(: <i>birištan</i> )			
<i>bazg</i> (also <i>baž</i> )	unirrigated cultivated land		Kn.P. <i>baškār</i>

Cf. *mazg*, brains, beside Mn.P. *mazyz*; Av. *mazga-*

<i>gūzak</i>	ankle-bone	Mn.P. <i>gūzak</i> ;
		G. <i>kūzak</i> , <i>gūzak</i>
<i>māza</i>	level ground in hills	

<i>imīzē, imēzē</i>	he urinates	Av. $\sqrt{maēz}$ -
<i>nūzdīn</i>	colt	
<i>pāzān</i>	ibex	
<i>perzīn</i>	thorn-bush	
<i>Final</i>		
<i>gēz</i>	mad	cf. <i>gič</i> ?
<i>kaułēz</i>	wooden ladle	cf. <i>kafēalīz</i>
<i>Parvēz</i>	Pleiades	<i>Parvīz, Parvīn</i>

## 52. ž

(1) BX. ž = Mn.P. ž; O.P. \*j; Av. ž

<i>užduhā, uždahā,</i>	dragon	<i>aždahā</i>
<i>uodāhā</i>		Av. <i>užiš dahākō</i>
<i>gaždīn</i>	scorpion	<i>gaždum</i>

(2) BX. ž = Mn.P. ē, j

<i>kumāždūn</i>	metal cooking- vessel with lid	cf. <i>kumāj</i>    <i>kumāč</i>
<i>pēžnīdan, ipēžnē</i>	to roll up (trs.)	( <i>pīčāndan,</i> <i>mīpīčānad</i> ), <i>pīčīdan, mīpīčad</i> (infin. <i>pēžtan</i> obsol.)

## NASALS

## 53. n.

(1) BX. n, ū, ~ = Mn.P. n ; O.P. Av. n*Initial*

<i>nar</i>	male	<i>nar</i>
<i>nihād, inē</i>	he placed, places	<i>nihād, mīnihād</i>
<i>nū, nūñ</i>	bread	<i>nān</i>
<i>nū</i>	new	<i>nō, nau</i>

*Medial*

<i>ūnū</i>	they	<i>ānān</i>
<i>čunūñ</i>	such	<i>čunān</i>
<i>ikunum</i>	I do	<i>mīkunam</i>
<i>mandan</i>	they remained	<i>māndand</i>

*Final*

Verbal endings :

3rd pl. -an, -en	-and
infin. -tan, -dan, -istan	as in Mn.P.

Enclitic pronoun :

3rd pl. -sūn	their, them	-śān
āsū	easy	āsān
čān    čānd	how many ?	čānd
kamā    kavā	spring, bow	kamān
zīn	saddle	zīn

(2) Reference has been made in paragraph 19 to the modifications which are to be observed in the *n*-sound.

Essentially it is a normal, full-blooded dental *n* as in English, but according to its position it is liable to degradation. Much individual variation exists both in regard to when this degradation takes place and to how far it is carried; even the practice of the same individual is not constant.

Generally speaking

final *ōn*, *ūn*, *ān*, *ān* sound as *ō*, *ū*, *ā*, *ā*  
 and medial *n* between vowels where the first vowel is one  
 of those just mentioned generally passes into a nasalization  
 of this first vowel.

Initial *n* is always normal.

Final *n* following any vowel other than those mentioned  
 above remains normal; only occasionally in the case of

-īn have I heard -ī.

(3) In the case of medial and final *n* described above  
 all variations are heard, some individuals favour nasaliza-  
 tion of the vowel, some the full *n*-sound.

I think there is also an intermediate sound in which the  
 nasalized vowel is followed by some suspicion of an *n*.  
 This I have represented by the writing *ñ*.

As stated in § 19, it is not improbable that this is

wrong. It might be safer to show the vowel as nasalized and add a small *n*, thus:  $\overset{\sim}{n}$ .

With some people the nasalized vowel is followed by a *w*-glide where the vowel is *ō* or *ū*.

Occasionally the nasal seems to be lost entirely.

These statements may be illustrated by the following examples of alternative pronunciations:

*dūnist dūñist dāñist dāñwist* he knew Mn.P.*dāñist*  
(or the vowel *ō* throughout).

*inišōwum* Mn.P. *mīnišānanam*

Where the *w* occurs I sometimes suspect the nasalization of being continued into it, which is, I suppose, phonetically possible.

I have not recorded any instance of the occurrence of two *n*'s in one word, thus:

*ūnū* they *čunūñ* such

(4) n immediately preceding other consonants is guttural, viz.  $\text{ñ}$ , when the consonant is g, and may perhaps be palatalized when the consonant is j or c.

Horn, however, does not appear to recognize the existence of palatal *n* in Mn.P. *Vide* G.I.P. i, 2, § 23, l. 1, and *c* and *j*, as above noted, really begin with the dentals *t* and *d*.

Otherwise, as far as I know, *n* is found only before *d*, and occasionally before *t* and *z* of the remaining consonants.

Before *d* and *t*, as a rule, *n* is purely dental, though I have heard *vāndum* for the regular *vandum*, "I threw," and

*nūñzdāh* } alternate with { *nünzdah*  
*pūñzdāh* } { *pünzdali*

(5) B<sub>X</sub>. n = Mn.P. m

<i>būn</i>	roof	<i>bām</i>	
<i>dīn</i>	tail	<i>dum</i>	Av. <i>dūma-</i>

(dīm in the Dīnārūnī dialect).

(6) Intrusive n in B<sub>X</sub>.

<i>her dōn</i>	both	<i>har dū</i>	
<i>hanjila</i>	nuptial chamber	<i>hajla</i>	Ar.
cf. <i>kīsin</i>	bag	<i>kīsa</i>	
<i>rūñin</i>	entrails	<i>rūda</i>	Cf. Phl. <i>rōtīk</i> ; Kurd. <i>rūwī</i>

(7) The *w*-glide, *vide w*, § 48.8 and sub-section 3 above, may predominate, and with some people the nasalization appears in some cases to be entirely lost.

<i>hōwa</i>    <i>hōñua</i>	house	<i>χāna</i>	
<i>dūwāñ</i>	boil	? <i>dāna</i>	
<i>inišōwum</i>	I make sit, etc.	<i>mīnišānam</i>	
<i>śūndan, išūwum</i>		(? ( <i>ni-</i> ) <i>śāndan</i> )	

(8) Loss of n in B<sub>X</sub>.

<i>qaičī</i>	scissors	<i>qainčī</i>	? T.
<i>zaxχās</i>	seeking of a	? * <i>zan-</i> χ <sup>v</sup> ūst	
	woman in marriage		
<i>śauχī</i>	night attack	<i>śab i χūn</i>	

(9) Other examples of n in B<sub>X</sub>.

<i>āstūñ</i>	precipitous		
<i>bahūñ</i>	black goat's hair tent		
<i>ibandum</i>	I tie	<i>mībandam</i>	
<i>činawu</i>	jaw	Cf. Kn.P. <i>čūna</i> , jaw; G. <i>čuna</i> , jaw, chin	
<i>ba lūn ē</i>	is on heat (of dog, cat)		
<i>min jā</i>	between	<i>miyān jā</i>	
n in -(n)a	accusative ending after a vowel		
nin-(n)ē,-(n)a	3rd sg. of enclitic verb "to be" after a vowel.		

<i>n</i> in <i>-in</i>	2nd pl. verbal ending	Mn.P. <i>-id</i> ; ( <i>in</i> in various dialects, e.g. Kn.P., Māzandarānī, Samnānī)
<i>tund</i>	swift	<i>tund</i>
<i>vand, ivēnē</i>	he threw, throws	G. <i>vanōdmän</i> ,
<i>yānūn</i>	these (pron.)	<i>ivēna</i>

#### 54. *n.*

(1) Bx. *n* = Mn.P. *n*; O.P. Av. *ng*

Etymologically this is really *ng* ← *n + g*, but in *pausa* or before a consonant the *g* is silent. It does not occur initially.

##### *Medial*

<i>angušt</i>	ember	( <i>angišt</i> )
<i>angust</i>	finger	<i>angušt</i>
<i>angūr</i>	grapes	<i>angūr</i>
<i>lin̥ga</i>	one leg, one of pair, <i>lin̥ga</i> , half of load, one half mule-load	
<i>nāriṅgī</i>	"tangerine" orange	<i>nāriṅgī</i>
<i>sang̥er</i>	stone breastwork	<i>sang̥er</i>
<i>sang̥īn</i>	heavy	<i>sang̥īn</i>

##### *Final*

<i>fišar</i>	cartridge	<i>fišar</i>
<i>jar</i>	battle, war	<i>jar</i>
<i>pilan</i>	leopard	<i>palan</i> Skr. <i>pr̥dāku-</i>
<i>qašar</i>	pretty, handsome	<i>qašar</i>
<i>ran</i>	colour	<i>ran</i>
<i>tar</i>	tight, adj.; girth, noun	<i>tar</i> Av. <i>√θang-</i> , <i>θanjaya-</i>
<i>tufar</i>	rifle	<i>tufar</i>

(2) The chance meeting of *n* and *g* may give rise to *ng* or the *n* may remain dental.

<i>zēna</i> , pl. <i>zangēl</i>	woman	
<i>āhan + ger</i>	blacksmith	<i>āhangar</i>
<i>mingū</i> (= <i>mīyān + gū</i> ?)	of one who talks through his nose	

(3) Other examples of *ŋ*, *ŋg* in BX. are:

*Medial and Final*

<i>bao</i>	hail, shout	<i>bāŋg</i> Cf. Kurd. <i>bān</i> , <i>baŋ</i>
<i>bīŋgišt</i>	sparrow	
<i>čan</i>	talons	
<i>deriŋ</i>	clanging	
<i>dun</i>	noise	Cf. Kurd. <i>dang</i>
<i>kilxon</i>	a kind of tree	
<i>kuluŋ</i>	crane	
<i>mirzāŋ</i>	eyelash	Kn.P. <i>mujin</i> Cf. Kurd. <i>baržān</i>
<i>nahar</i>	near	
<i>pao</i>	talons	Cf. Mn.P. <i>panja</i> ; Av. <i>panča-</i>
<i>varamurda</i>	dead of starvation	Mn.P. <i>verəg</i> , empty, poor;
		? Av. <i>ūna-</i>
<i>zaŋgāl</i>	leather leggings	
<i>izəŋgehē</i>	it glitters	

### 55. Palatal n.

*n* occurs before *j* (and *č*), and in this situation is conceivably palatal, but I cannot say with certainty as I have paid no attention to the point. Horn says that in Mn.P. there exist only dental and guttural *n*.

<i>anjīr</i>	fig	<i>anjīr</i>
<i>bādinjān</i>	egg-plant	<i>bādinjān</i>
<i>brinj</i>	rice, brass	<i>brinj</i>
<i>gunj</i>	wasp, hornet	
<i>kunjī</i>	sesasum	<i>kunjid</i>
<i>nāranj</i>	bitter orange	<i>nārinj</i>
<i>panj</i>    <i>panč</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>tapūnča</i>	pistol	<i>tapānča</i> , <i>tufarča</i>
<i>tinjak</i>	kind of child's cradle of reeds	

### 56. m.

(1) BX. *m* = Mn.P. *m*; O.P. Av. *m*

*Initial*

See Vocabulary.

*Medial*

<i>amsāl</i>	this year	<i>imsāl</i>
<i>hamīyo</i>	the same	<i>hamīn</i>
<i>īmā</i>	we	<i>mā</i>
<i>lumbar</i>	buttocks	( <i>lumbur</i> , St.) Kn.P. & G. <i>lumber</i>
<i>rama</i>	herd of horses	<i>rama</i>

*Final*

<i>-um</i>	1. enclitic pron. 1st sg.	<i>-am</i>
	2. " verb 1st sg.	
	3. verbal ending 1st sg.	
	4. ordinal termination	

<i>-īm</i> pl. of 1, 2, 3 above	<i>-īm</i>
<i>boyam</i>	almond
<i>dam</i>	edge (of knife)
<i>garm</i>	hot
<i>hum</i>	also
<i>tu<sup>h</sup>m, tum, tōm</i> seed, taste	<i>tux<sup>h</sup>m</i> , seed

For B<sub>X</sub>. <sup>h</sup>*m*, *m* = Mn.P. *xm*. *Vide* § 37.4 e.

(2) B<sub>X</sub>. *m* = Mn.P. *b*

<i>kamūtar</i>	pigeon	<i>kabūtar</i> , Skr. <i>kupóta-</i> <i>kaftar</i>
<i>nālmakī</i>	saucer	<i>nālbakī</i>
<i>nazm</i>	the pulse	<i>nabz</i> Ar.

(3) B<sub>X</sub>. *m* = Mn.P. *f*

<i>kamča</i>	spoon, ladle	<i>kufča</i>
but cf.		

*kaulez*||*kaučilez* ladle, skimmer *kafčalez*, skimmer,  
tadpole (?)

(4) B<sub>X</sub>. *m* = Mn.P. *n*

<i>istīm</i>	tent pole (upright)	? <i>sitūn</i>	Av. <i>stāna-</i>
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(5) B<sub>X</sub>. mb = Mn.P. m

*nimbūl* lime *līmū*

For B<sub>X</sub>. w = Mn.P. m. *Vide* § 48.4.

(6) m lost in B<sub>X</sub>, probably in

*painīdan* to measure *paimūdan*

for *paim* + *n* + *īdan* (?), -*nīdan* causative infinitive suffix.

(7) Other examples of m in B<sub>X</sub>.

*Initial*

See Vocabulary.

*Medial*

<i>butulma</i>	log	
<i>čāmūn</i>	cold in the head, chill (?)	Cf. Mn.P. <i>čāhīdan</i> to feel cold; G.čād ibdī, you have got a cold
<i>čimta</i>	kind of cloth	
<i>gāmād</i>	herd of cattle	
<i>talma</i>	mud	
<i>umāj</i>	mark, target	<i>āmāj</i>

*Final*

<i>čum</i>	hoar frost (?)
<i>gum z.</i>	to leap
<i>kīam</i>	little (in quantity)
<i>(wō) lam</i>	down, downwards

## 57. l.

(1) B<sub>X</sub>. l = Mn.P. l; O.P. Av. *r*, Idg. *r, l*; O.P. \**rθ*, Av. -*ərət-*, -*arəs*, -*ərəs-*; O.P. -*rd-*, -*ard-*, Av. -*ərəz-*, -*arəz-*.

*Initial*

<i>lāyir</i>	thin	<i>lāyir</i>
<i>lāš</i>	corpse	<i>lāš</i>
<i>lau</i>	lip	<i>lab</i> Idg. <i>l</i>
<i>līl</i>	barrel of gun, etc.	<i>lūla</i>

*Medial*

<i>gyalla</i>	flock	<i>galla</i>
<i>hālū</i>	maternal uncle, form of address	<i>χālū</i> Ar.
<i>imāla</i>	he rubs	<i>mīmālad</i> Av. <i>marzaiti</i>
<i>wālā</i>	up, upwards	<i>bālā</i>

*Final*

<i>jul</i>	pack-saddle	<i>jul</i>
<i>māl</i>	property, camp	<i>māl</i> Ar.
<i>pīl</i>	money	<i>pūl</i>
<i>pul</i>    <i>puhl</i>	bridge	<i>pul</i> Av. <i>pərətav-</i>
<i>tahl</i>	bitter	<i>talχ</i>

(2) *Bχ. 1* = Mn.P. r

<i>ālχāluk</i>	woman's coat	<i>arχālak</i> , under-vestment
<i>bulg</i>	leaf of tree	<i>barg</i>
<i>kilaus</i>	celery	<i>karafs</i>
<i>ikāla</i>	he cultivates	<i>mīkārad</i>
<i>murdāl</i>	carriion	<i>murdār</i>
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>sīlā</i>	hole	<i>sūrāχ</i> Phl. <i>sūlāk</i>
<i>šikāl</i>	hunting, game	<i>šikār</i>
<i>šūlwā</i>	soup	<i>šorbā</i>
<i>zahla</i>	(bile?)	<i>zahra</i>
<i>zāl</i>	lamenting	<i>zār, zārī</i>

(3) *Bχ. 1* = Mn.P. d

<i>lēva</i>	mad	Cf. Mn.P. <i>dīw-āna</i> ← ; Av. <i>daēva-</i> ; Afy. <i>lēwanī</i> , mad
<i>jurāz</i>	apart from	corresponds in meaning to Mn.P. <i>juz az</i> , but is perhaps ← <i>judā az</i>

a few cases of *l* ← *d* occur in Kurdi.

$B\chi, {}^h l = \text{Mn.P. } l\chi.$  *Vide* § 37.4 d

- (4) 1 is lost in  $B_X$ , in  
 $b\ddot{a}nda \parallel b\ddot{a}linda, b\ddot{a}landa$       bird  
(5) Other examples of 1 in  $B_X$ , are:

Initial

See Vocabulary.

### *Medium*

<i>bilāz</i>	flaming
<i>bilik bilik ikunē</i>	(fire) flickers, burns low
<i>galg</i>	fork of a tree
<i>kālāt</i>	sheep
<i>kulīč</i>	little finger
<i>malāk</i>	ladle
<i>mallār</i>	tripod
<i>mūlāst, imālā</i>	it withered, withers
<i>tūloyī</i>	water-skin

Final

58. r.

- (1)  $B_X \cdot r = Mn.P. \cdot r$ ; O.Ir. Skr.  $r$ ; Skr.  $l$  (O.Ir.  $r$ ); O.P.  $r, ar$ ; Av.  $r$  ( $ara, erə$ )

Initial

<i>räh</i>	road	<i>räh</i>
<i>räst</i>	straight, true, constructed	<i>räst</i>

<i>rēg</i>	sand	<i>rūg</i>
<i>rī</i>	face	<i>rū</i>
<i>rūwā</i>	fox	<i>rūbā</i>

*Medial*

<i>berf</i>	snow	<i>barf</i>
<i>čārnīdan</i>	to graze (trs.)	<i>čarāndan</i>
<i>iderāran</i>	they take out	<i>dar mīārand</i>
<i>derd</i>	pain	<i>dard</i>
<i>pērār</i>	year before last	<i>pīrār</i>
<i>tarakīstan</i>	to split, crack	<i>tarakīdun</i>

*Final*

<i>ar</i>	if	<i>agar</i>
<i>bahr, bār, bar</i>	share	<i>bāhr</i>
<i>bār</i>	load	<i>bīr</i>
<i>čār</i>	four	<i>čahār</i>
<i>her</i>	every	<i>har</i>
<i>tīr</i>	arrow, shot, rolling pin	<i>tīr</i>

(2) In almost all cases B.<sub>X</sub>. follows Mn.P. in its vagaries in the treatment of *r*. Many examples will be found among the illustrations given under other headings, and it will be sufficient here to note a few divergencies:

(a) An ē-vowel sound is sometimes found in the neighbourhood of an *r* representing Av. *ərə*.

<i>avērd, avaird</i>	he brought	<i>ārvurd, āward</i>
		Cf. Av. * <i>a-bərəta-</i> ppc.
but <i>i-y-ār-ē</i>	he brings	Av. <i>ā-baraiti</i>
(←* <i>-ā-war-</i> )		
<i>dērist, idērē</i>	he tore, he tears,	<i>darrīdan, mīdarad</i>
<i>derd ē</i>	it is torn	Av. ppc. <i>dərəta-</i> , pres. base, <i>dar-</i> <i>darə-</i> ; iterative, <i>dāraya-</i>
<i>girēd, i-gir-ē</i>	he seized, he seizes	<i>girift, mīgīrad</i> Av. ppc. <i>gərəpta-</i>

This root shows in Av. various present bases with ending in *-ya*. *Vide* Altir. Wb. s.v.  $\sqrt{grab}$ - and G.I.P. i, 2, p. 28.

*pērist, i-pēr-ē* it flew, leapt, *parūd, mī-parad*  
it flies, etc. Cf. Av. *parəna-*, feather

*kērd*, beside *kerd*, *kierd* is probably simply the effect of the palatal *k*.

(b) *māštan : māl-* to rub Cf. Mn.P. (*muštan*)  
*mālīdan : māl-*

*Vide* G.I.P. i, 2, p. 133; Av. pres. base *marəza- : mərəza-*

(c) In its treatment of Av. *aro + t, orō + t* B<sub>X</sub> usually agrees with Mn.P. The following variations may be noted:

<i>χārd-</i> , <i>χārd- : χur</i>	to eat	<i>χvurd- : χur-</i>
<i>gert</i>	dust	<i>gard</i>
<i>ārt</i>    <i>ārd, ārd</i>	flour	<i>ārd</i>
<i>išmārd- : išmār-</i>	to count	<i>šumurd- : šumār-</i>

Av. ppc. *mərəta-* and *marəta-*; pres. base *mara-*, *māra-*, and *hišmār-*; Skr.  $\sqrt{smṛ}$ .

*ispārd* || *ispurd* : *ispār-* to commit to *supurd- : sipār-*

Hü. 697 states that *supurdan* is the original infin., and that Mn.P. *sipārdan* and Kāshānī *espōrtan* are new formations from the present.

(d) The B<sub>X</sub>.

*bigudertē : bugudert* he may pass, *biguzarad : biguzar*  
(imper.) pass by

is difficult to account for. The past is *guzašt*, *gudašt*, *giyāšt*. There may be confusion with

*i-gard-um* I go about

which, it may be noted by the way, loses its *d* in the causative

*gernīdum* I made turn back Mn.P. *gardānīdam* ;  
O.C.P. *gardāndam*

(3) B<sub>X</sub>. <sup>h</sup>r, r = Mn.P. χr. *Vide* § 37.4 c.

(4, O.P. *r+s*, Av. *arə+s*, *ere+s* are represented in *B<sub>X</sub>*. by *rs* as in Mn.P.:

<i>hars</i>	tear(s), n.	<i>ers</i> (H. 694)	Phl. <i>ars</i> ; Av. <i>asrū</i> ; Skr. <i>áśru-</i>
<i>purs</i>	inquiry	<i>purs</i>	O.P. inchoative stem <i>parsa-</i> ; Av. <i>parəsa-</i>
<i>ters</i>	fear	<i>tars</i>	O.P. inchoative stem <i>tarsa-</i> ; Av. <i>terəsa-</i>

(5) O.P. *rd+t*; Av. *arəz+t*; Mn.P. *B<sub>X</sub>*. *št*:

<i>aštan</i>	to leave	<i>hištan</i>	Av. $\sqrt{harəz}$ -
<i>māštan</i>	to rub		Av. $\sqrt{marəz}$ -

(6) In *B<sub>X</sub>*. *r* occurs, apparently intrusively, in some words in which the Mn.P. equivalents lack it:

<i>ijūran</i> (infin. they seek <i>justan</i> )	<i>mījūyand</i>	Cf. Jew.P. <i>jūrišn</i> , search; G.I.P.i, 2, § 79
--	-----------------	---

<i>kūčir</i>	little, small	<i>kūčik</i>
<i>mirs</i>	copper	<i>mis</i>
perhaps		
<i>mirzang</i>	eyelash	Cf. Kurd. <i>baržān</i> Kn.P. <i>mujing</i> ; Mn.P. <i>muž(ž)a</i> pl. <i>mužgān</i>
<i>teristān</i>	to be able (to)	(Cf. <i>tawānistān</i> )

*just- : jūr-* is perhaps on the analogy of *šust- : šūr-*

(7) Mn.P. *r* lost in *B<sub>X</sub>*. before *š* and *s* in :

<i>tāštan</i>    <i>tāšidan</i>	to cut, trim	<i>turāšidan</i> , <i>mītarāšad</i>    <i>tarāšidun</i> : <i>itāše</i>
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but cf. Av.  $\sqrt{taš}$ - pres. base *taš-*; Phl. *taštan*, and Tālish *taš-* cut.

<i>gusna</i>	hunger	<i>gurisna(gī)</i>	O.C.P. <i>gušna</i>
See also § 50.11.			

(8) Other examples of *r* in *B<sub>X</sub>*. are :

*Initial*

See Vocabulary.

*Medial*

<i>girza</i>	rat
<i>hara</i>	mud
<i>mēra</i>	husband
<i>mirk</i>	elbow
<i>naijīra</i>	reed patch, brake
<i>sēristan</i>	to creep
<i>tartigā</i>	cow-dung
<i>turna</i>	woman's side locks
<i>vurzā</i>	bull
<i>wurēs</i>	goat's hair webbing for tying loads

*Final*

<i>čēr</i>	enclosure for unthreshed corn
<i>dār, dâr</i>	tree
<i>gūwar</i>	calf
<i>gyer</i>	cliff, bald
<i>kēr (i tīg)</i>	wrinkle (in the forehead)
<i>par</i>	ridge of mountain
<i>pūr</i>	kind of sandgrouse (?)

## 59. h.

(1) Bx. h = Mn.P. h; O.P. Av. *h* (Idg. *s*); O.P. θ Av. *s* (Idg. *k*); Av. *s* (Idg. *ts*); O.P. Av. θ (Idg. *th, t*); O.P. *d* (δ), Av. δ; O.P. Av. *f* (Idg. *ph*).

*Initial*

<i>haf</i>	seven	<i>haft</i>	Av. <i>hapta-</i> ; Skr. <i>saptá</i>
<i>hašt</i>	eight	<i>hašt</i> ( <i>h</i> ex crescent)	
<i>hēd</i>	is, exists	<i>hast</i>	

Av. *√ah-*; Skr. *√as-*, 3rd sg. Av. Skr. *ásti*. The *h* of the singular in Mn.P., etc., is on the analogy of the form of the 3rd pl.; O.P. *hartiy*; Skr. *sánti*.

<i>huner</i>	skill, intelligence	<i>hunar</i>	Av. <i>h</i> ; Skr. <i>s</i>
<i>hūš</i>	sense	<i>hūš</i>	Av. <i>uš</i> ( <i>h</i> ex crescent)
<i>Medial</i>			

<i>dāhūñ</i>	mouth	<i>dahāñ</i>	Av. <i>zafun-</i>
<i>māhī</i>	fish	<i>māhī</i>	Av. <i>masya-</i> ; Skr. <i>mátsya-</i>
<i>mohr, mōr</i>	seal	<i>muhr</i>	Skr. <i>mudrá-</i>
<i>nahād</i>	he placed	<i>nihād</i>	Av. <i>ni+dadā-</i> <i>√dā-</i>
<i>pahlī</i>	side	<i>pahlū</i>	Av. <i>parəsav-</i> ; Skr. <i>párśu-</i>

*Final*

<i>mā(h)</i>	month	<i>māh</i>	O.P. <i>māh-</i> ; Skr. <i>más-</i>
<i>-gāh</i>	place of	<i>gāh</i>	O.P. <i>gāθuv-</i>
<i>rāh</i>	road	<i>rāh</i>	

(2) Bx. *h* = Mn.P. *χ*, chiefly O.P. Av. *χ*

This change is chiefly noted in the initial position and medially before a consonant. Initial *χ* is often heard as an alternative to *h*. On the other hand medially the *h* itself is, more often than not, dropped.

*Initial*

<i>hūk</i>	earth	<i>χāk</i>	
<i>hālū</i>	maternal uncle	<i>χālū</i>	Ar.
<i>handistan</i>	to laugh	<i>χandīdan</i>	
<i>hār</i>	thorn	<i>χār</i>	Cf. Skr. <i>khára-</i>
<i>hawer</i>	information	<i>χabar</i>	Ar.
<i>her</i>	donkey	<i>χar</i>	Av. <i>χara-</i>
<i>hēš</i> ( <i>h</i> ex crescent)	plough	<i>χīš</i> ( <i>χ</i> ex crescent)	Av. <i>uēša-</i>
<i>hēš    kēš</i>	own people	<i>χvīš</i>	
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunū-</i>
<i>hīrd</i>	small	<i>χurd</i>	

<i>hōnā</i>	house	<i>χānā</i>
<i>hoyīna</i>	fried eggs	cf. <i>χāgīna</i>
( <i>h</i> ex crescent)		( <i>χ</i> ex crescent)
<i>huv</i>	good	<i>χūb</i> O.P. * <i>hu-</i>
<i>hūr</i>	saddle-bag	<i>χūr</i>

*Medial*

<i>ustahōñā</i>	bones	<i>ustaxānhā</i>
<i>mēhā</i>	pegs	<i>mēχ-hā</i>

B<sub>X</sub>. *hr*, *h̄r*; *hl*, *h̄l*, *l* = Mn.P. *χr*, *rχ*, *lχ*. *Vide* § 37.4 c.

B<sub>X</sub>. *-hd-*, *-had-* || *δ*, *d* = Mn.P. *χt*, *ft*. *Vide* § 44.2 and 44.4.

B<sub>X</sub>. *-hm*, *-h̄m*, *-m* = Mn.P. *χm*. *Vide* § 37.4 e.

(3) B<sub>X</sub>. *h* as a glide between vowels occurs chiefly after long vowels

*ā*, *ō*, *ū*, and *oi* = *ā*.

Its use is not fixed; some people appear to use it little if at all, and to employ no perceptible glide between adjacent vowels, or in some cases to prefer to insert a *y* in the neighbourhood of a palatal vowel.

<i>i-y-ā-h-ē</i>    <i>iyō-ē</i>	he comes		
<i>ibū-h-ē</i>    <i>ibū-ē</i>	he is, becomes		
<i>da-h-ā</i>    <i>daā</i>	prayers, petitions	<i>du'ā</i>	Ar.
<i>igō-h-ē</i>    <i>igō-ē</i>	he says		
<i>jā-h-ē</i>    <i>jā-ē</i>	a place		
<i>māl i kē-h-ina?</i>	whose is it?		
( <i>i kē</i> = whose; ( <i>n</i> ) <i>ā</i> = is)			
<i>lā-h-aq</i>	fit for	<i>lā-iq</i>	Ar.
<i>qā-h-id</i>    <i>qā</i>	a title, <i>Qaid</i>	<i>qā-id</i>	Ar.
<i>izā-h-ē</i> ,	she gives birth to,	<i>mīzāyad</i>	Av. <i>Vzan-</i>
<i>zā-h-ida</i>    <i>zoi-ida</i>	having given birth to		

Where the glide is omitted and the second vowel is short there is frequently contraction, e.g.:

<i>ibūm</i>    <i>ibūhum</i>	I become		
<i>igum</i>    <i>igōhum</i>	I say (radical vowel is <i>ō</i> , <i>ū</i> )		
<i>iyom</i>    <i>iyāhum</i>	I come		

- igō* (see above) he says  
*iya* he comes  
*iχō* he wants

(4) BX. h prosthetic:

<i>hâčuq</i>	in love	<i>āšiq</i>	Ar.
<i>hâga, hoyā</i>	egg	cf. <i>χāgīna</i>	Gk. <i>ωῖον</i>
<i>hoyīna</i>	kind of cooked do.		Lat. <i>ōvum</i>
( <i>h</i> ) <i>allâj</i>	cure	<i>'ilāj</i>	Ar.
<i>hars</i>	tears <i>n.</i>	<i>urs</i> (obsolete)	
<i>hawâl</i>	circumstances, state	<i>aḥwâl</i>	Ar.
<i>hērmū</i>	pear	<i>amrûd</i>	Vide § 64
<i>wa</i> { <sup><i>hō</i></sup> <sub><i>hu</i></sub> } <i>kē</i>	and he who	<i>wa ū ki</i>	
<i>hamījūr</i> ( <i>h</i> ) <i>unē</i>	it's just like this (perhaps for <i>hō</i> + <i>nē</i> )	<i>hamīn jūr ast</i>	

Also in BX. *hašt*, *hèd*, *hēš* (plough), following Mn.P. *hašt*, *hast*, *χīš*; see above, subsections (1) and (2).

(5) Loss of h in BX:

(a) Medial h between vowels, especially following a short vowel, is as a rule dropped and the two vowels then coalesce:

<i>nā'ālin</i>	don't let	<i>na hilid</i> (obsol.)
<i>n'āšinsūn</i>	they didn't let them	<i>na hišand sān</i> (obsol.)
<i>čār</i>	four	<i>čahār</i>
<i>čil</i>	forty	<i>čihil</i>
<i>idum, idē</i>	I give, he gives	<i>mīdiham, mīdihad</i>
<i>xurzâ</i>	sister's child	<i>χ̄āharzāda</i>
<i>inum</i> , etc.	I place	<i>mīniham</i>
<i>ijum</i>	I jump, run off	<i>mījaham</i>

(b) Where there is reason to retain the two vowels distinct the h is frequently retained or reintroduced as a glide:

<i>iχō·ī</i>    <i>iχōhī</i>	thou wishest	<i>mīχvāhī</i>
<i>iχōn</i>    <i>iχōhan</i>	they wish	<i>mīχvāhānd</i>
<i>sā·iv, sā·av</i> }    <i>sahāv</i>	owner	<i>sāhīb</i> Ar.
<i>sāv, sa·āv</i>		

*Initial*

*χudā (h)āfiz* God protect you, good-bye

(c) *h* before a consonant is in general unstable:

<i>mēminūñ</i>	guests	<i>mehmān-hā</i>
<i>mērabūñ</i>	kindness	<i>mihrbāñi</i>
<i>tuhm</i>    <i>tum</i>	seed	
<i>suhṛ</i>    <i>sur</i>	red	

(6) Other examples of *h* in *Bχ*:

From what has been shown above it will have been seen that *h* is a somewhat uncertain sound. Initially it may be inorganic, and medially between vowels it may be also merely a glide and inorganic. Immediately preceding a consonant it appears always to have an etymological value, but then it is very liable to disappear. When final it is often extremely difficult to decide whether it really exists or not.

*Initial*

See Vocabulary.

*Medial*

(See also preceding subsections and references there given) intervocalic:

<i>āhan</i>	iron	<i>āhan</i>
<i>bahār</i>	spring	<i>bahār</i>
<i>bahīg</i>	daughter-in-law, bride	
<i>bahūñ</i>	black goat's hair tent	
<i>jāhil</i>	boy, youth	( <i>jāhil</i> Ar.)
<i>mauhūr</i>	broken, undulating ground	

<i>ōhī</i>	gazelle	<i>āhū</i>
<i>śāhīn</i>	hawk	<i>śāhīn</i>
<i>tūhī</i>	<i>sīsī</i> (small partridge)	? = <i>tīhū</i>

preceding consonant:

<i>bahr, bar</i>	share	<i>bahr</i> Av. <i>baχδra-</i> Hü. 245
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<i>buhrist</i>    <i>buhurist</i>	it broke	
<i>duhwa</i>	custom, practice	
<i>mâyūñ ba fahl bīd</i>	the mare was with foal	
<i>kahd, kād, kīad</i>	middle, waist	
<i>kahnist, kānist</i>	fall out (for meaning cf. <i>kandan</i> , intrs.)	
<i>kohl</i>	deep	
<i>pahn, pān</i>	wide	<i>pahan</i>
<i>puhl, pul</i>	bridge	<i>pul</i>
<i>zahm</i>	wound	<i>zaxm</i>

### Final

<i>kāh</i>	broken straw	<i>kāh</i>
<i>kōh, kūh</i>	mountain	<i>kūh</i>
<i>rāh, rāh</i>	road	<i>rāh</i>
<i>tah i pā</i>	sole of the foot	<i>tah</i>

### MISCELLANEOUS PHONETIC PHENOMENA

A few further phenomena may be separately mentioned.

## 60.

### VOWEL CHANGE

The vowels show a good deal of optional variation both in quantity and quality. The most common cases have been mentioned in dealing with the individual vowels.

Vowels are also liable to alteration in quality under the influence of adjacent sounds. In particular a palatal tends to palatalize a vowel in its neighbourhood and a labial or an å to labialize it.

Thus, usually, though there is a good deal of variation :

<i>iruvum</i>	I go
<i>irivī</i>	thou goest

*Examples*

<i>bålug</i>	of age	<i>bāliy</i>	Ar.
<i>biniyèrum</i> (also <i>biniyer, biniyär,</i> impv.)	let me see	<i>binigaram</i>	
<i>bugo</i>	say	<i>bigū</i>	
<i>baw·as</i>	his father	Bx. <i>bau + as</i>	
<i>xuja</i> , pl. <i>xujēhā</i>	merchant	<i>xvāja(hā)</i>	
<i>jist</i>	he leapt, ran off	<i>jast</i>	
<i>sudā</i>	noise	<i>sadā</i>	Ar.
<i>suhāv</i>    <i>sāv</i>	master, owner	<i>sāhib</i>	Ar.
<i>sulo</i>	counsel	<i>sallāh</i>	Ar.
<i>wulāt</i>	country	<i>wilāyat</i>	Ar.

Many other examples will be found in the illustrations throughout this article.

In *axtīār* || *ixtīār* the initial *a* is probably due to the following *x*.

The negative particle *na* regularly changes to *nē* before the *i-* prefix of the present indicative or any other *i*.

<i>nē-ikunen</i>	they do not do
<i>nē-izanī</i>	thou dost not strike
<i>nē'ilē=na</i> ( <i>h</i> ) <i>ilti</i>	thou mayest not permit

## 61.

### ELISION OF VOWELS

#### *Internal*

(1) Elision, or coalescence, of vowels is common where an intervening consonant has fallen out.

<i>ar</i>    <i>a<sup>r</sup>r</i>    <i>ayer</i>	if	<i>agar</i>
<i>wuristān</i> , <i>wuristāan</i> ,	they stood up	
<i>wuristādan</i>		

*Vide* § 42.2 and § 44.11 c.

ā may absorb a following i :

mazāqa k.	to grudge	muzā'iqa	Ar.
tāfa    tā'ifa    toi·ifa	tribe	tā·ifa	Ar.
malāka	angel, angelic	? Ar. malā·ik,	angels

*External*

(2) External elision is general where one of the enclitic forms of the personal pronouns, or the verb to be, which begins with a vowel, follows a word ending with a vowel.

If one of the vowels is long it survives, while short u and i seem to defeat short a or e, è.

bāl' i au	at the water-side	bālā i (the second ā is unstressed and not really long)
b'is, b'ès	to him, etc.	ba + is (us)
bin'is	put it down	binè-is
či't ē?	what's the matter with you ?	či-at-ē?
gusn'um ē	I'm hungry	gusna-um
humṣā's	her neighbour	humṣā-as
mēr'it	thy husband	mēra-it
īmā sahāv ē	we are the owners	nīla-īm
moiyūn nūl'īm	of the grey mare	
iūt's	thou placest it	iñt-as
rī's	upon it	rī-as
sī't	for you (sg.)	sī-at
tā'a'd'is k.	to put a splint on it	tā'adu-is
wā't	with thee	wā-at
zēn'ē, zēn'it	a wife, thy wife	zēna-ē, zēna-it
z'um	from me	ze-um

(3) The negative prefix nā absorbs an initial vowel in  
nā'lāj without remedy

The negative particle na is usually preserved or altered to nē, see above, § 60.

(4) The vowel of the pronominal suffixes is elided after the preposition *wur*, e.g.:

<i>wur'm</i> , <i>wur't</i> , <i>wur's</i>	on me, thee, him
<i>čur's</i>	what on it?

(5) Two adjacent long vowels are usually maintained:

<i>dōlū·ē</i>	an old woman
<i>pī·ā·ē</i>    <i>pī·ā·ē</i>	a man

In the forms *igō* || *igō·ē*, he says; *iyā* || *iyā·ē*, he comes; *iχō* || *iχō·ē*, he wishes, the second vowel was probably first shortened by the stress falling on the first vowel and then absorbed.

(6) The *iżūfa* is sometimes elided or dropped, but more usually persists:

<i>ba andāza-i</i>	to the amount of
<i>dūstī i mun o tu</i>	the friendship of me and thee
<i>raxtū i χum</i>	my clothing

The following are, however, a few examples of its suppression:

<i>dārī bī hūšī</i>	a drug producing loss of senses
<i>tū didū muntī</i>	you are my sister
<i>katχudā māl</i>	the headman of the camp
<i>pasmanda (i) īrūn ē</i>	she is the leavings of Persia
<i>ba nazdīkī yē ḥbōdīrē</i>	in the neighbourhood of a village
<i>nišāst pā pušta</i>	he sat down at the foot of the load

## 62.

### CONTRACTION

Contraction as apart from that produced by the elision of one of two adjacent vowels appears in:

<i>dāryah</i>	Superintendent of	<i>darōyah</i>	Ar.
	Police		
<i>murχas</i>	allowed to go, to do, etc.	<i>muraχχas</i>	Ar.
<i>murwat</i>	generosity	<i>muruwat</i>	Ar.

## 63.

## CONSONANTAL SANDHI

Cases of the change of consonants from voiced to voiceless, or vice versa, according to the nature of a contiguous sound are fairly common:

(a) <i>aχt</i>    <i>aqd</i>	betrothal	' <i>aqd</i>	Ar.
̄ <i>art</i>    ̄ <i>ard</i>	flour		
<i>kač kārd</i>	crooked knife	for <i>kaj kārd</i>	
<i>panč tā</i>	five	for <i>panj tā</i>	
<i>qais kerd</i>	he became angry	Mn.P. <i>γēz kard</i>	
<i>rahtpai i...</i>	he went after...	for <i>rahd pai...</i>	

(b) *asp*, but *asbē* horse

<i>baχt</i> , but	your good fortune
<i>baχdat</i>	

<i>izad bukunē</i>	you should pay	' <i>izzat</i>	Ar.
	respect to		

<i>iχdilāt</i>	conversation	<i>iχtilāt</i>	Ar.
<i>haf kaug</i>			he used to shoot seven

(= *kauk*) *izaid* partridges

*nisp*, but half of

*nisb i*

<i>hi(j)jā</i>	nowhere	Mn.P. <i>hūč jā</i>
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## 64.

## METATHESIS

In the majority of cases of metathesis an *r* or *l* sound is affected:

<i>aršafī</i>	gold coin	<i>ašrafi</i>	
<i>urm</i>	age, life	' <i>umr</i>	Ar.
<i>urz</i>	excuse	' <i>uzr</i>	Ar.
<i>badšilk</i>	evil-looking	<i>bad šakl</i>	
<i>bidal</i>	guide	<i>balad</i>	
<i>burg</i>	eyebrow		Skr. <i>bhrū</i> ; Phl. <i>brū(k)</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	
<i>fals</i>	season	<i>faşl</i>	Ar.

<i>firy, firk</i>	thought	<i>fikr</i>	Ar.
<i>haulâ</i>	halwa	<i>halwâ</i>	Ar.
<i>hêrmû</i>	pear	<i>amrûd</i> cf. Kurd. <i>harmî</i> , <i>armû</i> ; Kn.P. <i>χumrûd</i>	
<i>kirbit</i>	matches	<i>kibrît</i>	
<i>mazg</i>	brains	<i>mazg</i>	Av. <i>mazga-</i>
<i>maur</i>	meadow	? ← * <i>marv</i>	Cf. Air. Wb.

Av. *marəyā-* meadow, Mn.P. *mary*; Phl. translation *muru* as for *mərəya-*. Cf. place-name Maur a Kirdi in Jiruft, Kermân, which may probably have the same meaning as Ex. *maur*.

<i>mils</i>	like	<i>misl</i>	Ar.
<i>naly</i>	tale	<i>naql</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs(i)</i>	Ar.
<i>nerz</i>	charity, alms	<i>nazr?</i>	Ar.
<i>nîmbûl,</i> <i>nîmûl</i>	lime (fruit)	<i>lîmân, lîmâ</i>	
<i>quilâñ</i>	tobacco pipe	<i>qalîñân</i>	
<i>qilwa</i>	qibla	<i>qibla</i>	Ar.
<i>quls</i>	washing, bathing	<i>yusl</i>	Ar.
<i>surfa</i>	cloth on which flour is put before being mixed with yeast for bread	? <i>sufra</i>	
<i>šasχ  šaxs</i>	person	<i>šaxs</i>	Ar.
<i>saur</i>	sneeze	? cf. <i>surfa</i> , cough	
<i>šuly  šuyl</i>	business	<i>šuyl</i>	Ar.
<i>šulâr</i>	trousers	<i>šalwâr</i>	
<i>şûlâ, şulwâ</i>	a kind of food	? <i>şörwâ, şörbâ</i>	
<i>tusχér</i>	fault	<i>taqsîr</i>	Ar.
<i>titarg</i>	hail	<i>tigarg</i> ( <i>tigard</i> , I think in some dialects)	
<i>turba</i>	nosebag, etc.	<i>tôbra</i>	
<i>walsahat</i>	connexion, uniting with	<i>waşlat</i>	Ar.

## 65.

## REDUPLICATION

(1) At least two instances occur of reduplication of a root being employed to form a single word:

<i>pēpēhīn</i>	all fat and juicy
<i>rērēhīn</i>	all be-dunged

which appear to be the simple words *pīh* and *rī(d)* reduplicated with the adjectival suffix *-īn* added.

(2) Reduplication of words used in an adjectival or adverbial sense denoting distribution or continuousness is fairly common in Bx. as in Mn.P.:

<i>hawār hawār igō</i>	he whispers quietly
<i>do tā moiyūñ kahēr kahēr</i>	two black mares
<i>tika tika wō bīdan</i>	they went into fragments
<i>yakī yakī</i>	one by one
<i>xailī par par ē</i>	(the hill) is full of ridges and spurs

## BAKHTIARI VOCABULARY

*Order of arrangement:*

I. Vowels and Diphthongs	<i>a, ā a, e ā ē, ēi ē ī i ō ū u ai an oi</i>	VI. Sibilants	<i>s š z (ž) l m n (ñ) r h</i>
II. Gutturals: Explosives	<i>q k</i>	VII. Liquids	<i>m n (ñ) r</i>
III. Palatals	<i>g x γ č j y</i>	VIII. "Aspirate"	<i>h</i>
IV. Dentals	<i>t d, ð</i>	<i>Note.—Within the several sections indicated above the order is strictly alphabetical, with the following modification to embrace the non-alphabetical symbols:—</i>	
V. Labials: Explosives	<i>p b f w, v</i>	<p>(1) Other things being equal an unmarked vowel precedes one bearing a diacritical sign.</p> <p>(2) <i>b</i> is followed by <i>č</i></p>	
		<i>d g k s z ž</i>	<i>ð γ χ š z ž</i>

*Notes*

(1) *-ūñ*  
*-ā*  
*-yēl*} after nouns are the suffixes to denote the plural.

(2) The forms shown after the infinitives of verbs are the present bases to which the appropriate prefixes and suffixes are added to form the various moods, tenses, and persons of the present.

(3) In forms beginning with *i*y- the prefix of the present indicative *i-* is included.

The subjunctive and imperative prefix in such cases is usually *bē-*, sometimes followed by *y* and sometimes not:

<i>iyārum</i>	I bring	<i>bēār</i>	bring!
<i>iyašnum</i>	I hear	<i>bēyaš</i>	listen!

(4) For the interchangeability of the vowels see §§ 2-12.

(5) *ð* may usually also be read for medial *d* between vowels and often for final *d* preceded by a vowel.

(6) The following abbreviations have been used:

<i>b.</i>	= <i>bīdan</i>
<i>d.</i>	= <i>dādan</i>
<i>f.k.</i>	= <i>fulūna kas</i> , such and such a person
<i>k.</i>	= <i>kerdān</i>
<i>x.</i>	= <i>xārdān</i>
<i>w.b.</i>	= <i>wō ibīdan</i>
<i>z.</i>	= <i>zāidan</i> , <i>zēidān</i>

<i>ā</i> , <i>ă</i>	
<i>ābōdī</i> , v. <i>āwōdī</i>	<i>ārbēz</i> , <i>ārbēz</i> , flour sieve
<i>ādum</i> , man	<i>ārd</i> , <i>ārd</i> , <i>ord</i> , <i>ārt</i> , flour
<i>āfiz</i> , v. <i>xudā</i> ( <i>h</i> ) <i>āfiz</i>	<i>ārt</i> , v. <i>ārl</i>
<i>āftau</i> , sun	<i>ārum</i> , ease
<i>āftauwa</i> , ewer (for washing)	<i>āsemūñ</i> , <i>osmāñ</i> , sky
<i>āgāh</i> , aware	<i>āstāu</i> , mill
<i>āhan</i> , iron	<i>āsīda</i> , at peace
<i>āhanger</i> , blacksmith	<i>āstūñ</i> , precipitous
<i>āhī</i> , - <i>yēl</i> , gazelle	<i>āstāra</i> , <i>ostāra</i> , pl. <i>āstāryēl</i> , star
<i>āχil</i> , v. <i>āqil</i>	<i>āsūñ</i> , easy
<i>āχun</i> , <i>āχund</i> , akhund, mulla	<i>āš</i> , form of food, hotch-potch
<i>ālī</i> , polluted	<i>āskār</i> , openly
<i>ālišt k.</i> , to change, trs.	<i>āšnā</i> , acquaintance
<i>ālχāluk</i> , woman's coat	<i>ātūsūñ k.</i> , to winnow
<i>ānē</i> , <i>ānī</i> ; <i>ba ānē</i> , in a twinkling	<i>ātwistūñ</i> , pregnant
<i>āqil</i> , <i>āχil</i> , sensible, wise	<i>āwōdī</i> , <i>ābōdī</i> , inhabited place
<i>ārāšt k.</i> , to deck, dress up, trs.	<i>āzādārī k.</i> , to hold mourning
	<i>āzāv</i> , trouble, pains

a, e

*aē!* v. *ai!**ajar*, irrigated (crops or land)*aχ*, clearing the throat .*aχt*, v. *aqd**aχtīār*, v. *iχtīār**aχūn k.*, to thresh (corn)*aly*, intelligence*ambār*, storehouse*amsāl*, this year*andāza*, amount, extent*andī*, otherwise*angast*, live coal*angir*, grapes*angust*, finger*anike*, as though*anīs*, kinsman, kindred*anjir*, fig*anjum* (*girēdan*), (to be) completed, completion*aga*, collar of coat, shirt, etc.*aqd*, *aχt k.*, to unite two people in marriage*ar*, v. *ayer*, if*araχ*, perspiration*araχgir*, cloth put between saddle and horse's back*ardan*, to grind (into flour)*aršafī*, ashrafi, gold coin*arzun*, (1) a kind of tree; (2) millet*-as*, *-is*, his, her, its; him, her, it*asīr*, *yasīr*, prisoner*asp -ūn*, horse*astar*, mule*aštan*, v. *āštan**-at*, *-it*, thy, thee*avēdan*, *avaidan*, *awēdan*, *awaidan* : *iyō-*, *iyāh-*, to come*avērdan*, *avairdan* : *iyār-*(*-ār-*, *-ōr-* impv.), to bring *azmā-* (pres. base), to test; *bi'zmā-is*, test it

à

*āšnīdan* : *-yašn-*, to hear*āštan* : *hēl-*, *-ēl-*, impv. *bēl*, neg. impv. pl. *nā'ulīn*, to leave, allowē, ē<sup>i</sup>*-ē*, v. *ē*, suffix of singleness*ē*, v. *ē* (the *ižāfu* occasionally), of *ēi*! v. *ai!**ēl*, nomadic tribe

è

*è*, *i*, *a*, *e* (the *ižāfu*), of*è*, *i*-, verbal prefix of the present tense indicative*-è*, *-ē*, *-ī*, suffix of singleness.

í

*í*, this (adj.)*ičū*, here, hither*imā*, we*irāt*, objection*Irūn*, Irān, Persia*isā*, you (pl.)

í

*ibūhum*, etc., v. *bīdan**iχdilāt*, conversation

<i>iχti·âr, aχtî·âr</i> , power of choice, right of decision	<i>išmārdan</i> : <i>išmār-</i> (â), to count
<i>iltizum</i> , undertaking, guarantee	<i>-it</i> , v. -at
<i>iriv-, iruv-, irav-</i> , v. <i>rā<sup>a</sup>dan</i>	<i>iyâh-</i> , v. <i>avēdan</i>
<i>-is</i> , v. -as	<i>iyâr-</i> , v. <i>avērdan</i>
<i>Isbahūñ</i> , P.N. Isfahān	<i>iyō-</i> , v. <i>avēdan</i>
<i>isbārd</i> , v. <i>ispārdan</i>	<i>iyoī·ē</i> , v. <i>avēdan</i> , he comes
<i>ispārdan</i> : <i>ispār-</i> , to commit, entrust to	<i>iyăft-</i> v. <i>wastan</i>
<i>ispēd, ispēð</i> , white	<i>izad k., izzat k.</i> , to pay respect to, treat with respect
<i>ispēdâr</i> , poplar	ጀ
<i>ispurdan</i> , v. <i>ispārdan</i>	<i>očū, učū</i> , there, thither
<i>isrâhat</i> , ease, repose, rest	<i>oftau</i> , v. <i>āftau</i> , sun
<i>istaidan</i> , v. <i>istēdan</i>	<i>ořtīn</i> , sleeve
<i>istē</i> , cover of priming-pan of flintlock	<i>ăhi</i> , v. <i>ăhi</i> , gazelle
<i>istēl</i> , arrangement for regulating flow of water from a pond. Perhaps the pond itself as P.Ar. <i>istalχ</i> , Kn.P. <i>isterχ</i> , which have this meaning, and Samnānī <i>astāl</i>	<i>ōnâ, ōnōñ, ūnâ</i> , they
<i>istēdan</i> : <i>istōñ-, istūñ-</i> , to take, seize, buy	<i>ord</i> , v. <i>ârd</i> , flour
<i>istîm</i> , tentpole (upright)	<i>osmāñ, osmă</i> , v. <i>âsemūñ</i> , sky
<i>išgast</i> n., cleft in rock, cave	<i>osō</i> , v. <i>uso</i> , then (time)
<i>iškam</i> , stomach, belly	<i>ōvēd</i> , for <i>avēd</i> , v. <i>avēdan</i>
<i>iškastan</i> : <i>iškan-</i> , to break (intrs.)	ū
<i>iškau</i> = ? <i>iškam</i> or * <i>išgaf</i> ; cf. <i>išgast</i>	<i>ū, that</i> (adj.)
<i>"Nîm-iškau gâ"</i> ? "half-body of cow", or "cow cut in two"	<i>unâ</i> , they
<i>iškinâdan</i> : <i>iškan-</i> , to break (trs.)	u
	<i>učū, očū</i> , there, thither
	<i>umâj</i> , mark, target
	<i>urm</i> , age, life
	<i>urz</i> , excuse, apology
	<i>uso, osō</i> , then (time)
	<i>ustahōñ -â</i> , bone
	<i>uštur</i> , camel
	<i>užduhâ, uždahâ, uždâhâ</i> , dragon

ai (ei)	<i>qalîča</i> , castle
<i>ai!</i> , <i>a·ē!</i> , <i>ē!</i> , oh !, hai !	<i>qalla</i> , pl. <i>qallahâ</i> , grain, crops
<i>ailâq</i> , summer quarters in high country.	<i>qamčī</i> , whip
<i>aiv</i> , defect	<i>qand</i> , loaf sugar
au	<i>qârat</i> , plunder
<i>au</i> , water	<i>qârnîdan</i> : <i>qârn-</i> , to shout out
<i>auyât</i> , <i>auqât</i> , times	<i>qarq</i> , drowned
<i>aur</i> , cloud	<i>qassâv</i> , butcher
<i>aurâ'i</i> , alarmed	<i>qasum</i> , oath
<i>aurau</i> , water-channel, drain	<i>qaš k.</i> , to faint
<i>uurêz</i> , narrow watercourse	<i>qâš</i> , cattle-pen
<i>aurû</i> , flowing river	<i>qašang</i> , pretty, handsome
<i>aušür</i> , narrow watercourse	<i>qâtir</i> , mule
<i>auverî</i> , honour	<i>qauristûn</i> , graveyard
<i>auwî</i> , <i>âwî</i> , irrigated (land, crops)	<i>qâvči</i> , gate guards
<i>auwistûn</i> , <i>auwist</i> , <i>âwistûn</i> , pregnant	<i>qâuvâ</i> , dice
<i>auyârî</i> , watering crops	<i>qazîna</i> , <i>xazîna</i> , treasury
oi	<i>qilt k.</i> , to roll (intr.)
<i>oiyâ</i> , v. <i>yâ</i> , either, or	<i>Qilwa</i> , the Qibla, S.W.
q	<i>qîmât</i> , price.
<i>qâ</i> , Qâid, title of headman among some tribes	<i>quls</i> , <i>gusil</i> , <i>γusl</i> , washing (dead body)
<i>qafâ</i> , nape of neck	<i>qum</i> , <i>qum a kës</i> , relations, kindred
<i>qaib</i> , invisible	<i>qurûb</i> , sunset
<i>quičî</i> , scissors	<i>qurumnîdan</i> , <i>gurumnîdan</i> : <i>gurumn-</i> , to thunder. Cf. Mn.P. <i>γarmîdan</i> , to thunder, roar
<i>qailâñ</i> , tobacco waterpipe	<i>qussa</i> , sorrow
<i>qair az</i> , except, besides	<i>quvvâr</i> , dust (in air)
<i>qais k.</i> , to become angry	
<i>qalâf</i> , sheath	
<i>qalam</i> , pen	k
<i>qalava</i> , very, very much	<i>kač</i> , v. <i>kaj</i> , crooked
<i>qulbél</i> , sieve	<i>kača</i> , chin
	<i>kač i pâ</i> , heel

<i>kačkārd</i> , (shoemaker's) crooked knife	<i>kâqaz</i> , paper, letter
<i>kad</i> , <i>kuhd</i> , <i>kīad</i> , <i>čad</i> , (in the) middle (of), waist	<i>kārd</i> , knife
<i>kaf</i> , palm of the hand	<i>kārumserā</i> , caravanserai; cf. G.Y. <i>kārāmserā</i>
<i>kaftār</i> , hyena	<i>kaučilez</i> , ladle, tadpole (?)
<i>kayā</i> (?), sandgrouse (?)	<i>kauk</i> , <i>kaug</i> , -ūñ, hill partridge, chikor
<i>kāh</i> , broken straw	<i>kaulēz</i> , wooden ladle
<i>kahd</i> , v. <i>kad</i>	<i>kauš</i> , shoes
<i>kuher</i> , black ( <i>perhaps</i> dark brown)	<i>kauwu</i> , lamb (of one year)
<i>kahnistan</i> : <i>kīān-</i> , to come off, fall out	<i>kavāñ</i> , bow
<i>kai</i> , when ?	<i>kazkāñ</i> , big pot
<i>kaj</i> , <i>kač</i> , crooked	<i>kē</i> , who?
<i>kaxudā</i> , <i>katxudā</i> , <i>kadxudā</i> , official headman of village or small community	<i>kē</i> , <i>ki</i> , that (conj.)
<i>kāl</i> , black	<i>kēhina</i> , v. <i>kē</i> , who is it?
<i>ikāla</i> , from <i>kištan</i>	<i>kēirēnū</i> , <i>kaivenū</i> , mistress (of the house), senior lady; cf. Mn.P. <i>bānū</i> ; Kurd.
<i>kalā</i> , crow	<i>kaiwānū</i>
<i>kalā pēsa</i> , magpie	<i>kēr</i> , wrinkle
<i>kalā jīk</i> , chough	<i>kerdan</i> , <i>kērdan</i> : <i>kun-</i> , to do, make
<i>kalajōš</i> , dried <i>dūy</i> heated with ghee	<i>kēš</i> , <i>heš</i> , <i>qum a kēš</i> , kindred
<i>kālāt</i> , sheep	<i>kešidān</i> , <i>kišidān</i> , to draw, drag, pull
<i>kulk</i> , <i>kalg i . . .</i> , ground acorns eaten with meat, curds, etc.	<i>ki</i> , v. <i>kē</i>
<i>kīam</i> , little in quantity	<i>kī</i> , who ?
<i>kamāñ</i> , spring	<i>kiča</i> , street
<i>kamča</i> , spoon	<i>kičī</i> , paternal aunt
<i>kamūtar</i> , pigeon	<i>kift</i> , <i>čift</i> , mountain col, pass
<i>kīand</i> , anus	<i>kīhnīdan</i> : <i>kīhn-</i> , to cry aloud, weep noisily
<i>kandāl</i> , <i>kīandāl</i> , excavation, pit	<i>kīka</i> , keening, wailing
<i>kandan</i> : <i>kan-</i> , to dig	<i>kīl</i> , (at the) side of, up behind (a camp)
<i>kānistān</i> , v. <i>kahnistan</i>	<i>kīl</i> , v. <i>kūl</i>

<i>kilaus</i> , celery	<i>kutal</i> , led horse, "yadak"
<i>kilit</i> , key	<i>kuya</i> , v. <i>kuja</i> , where ?
<i>kilxong</i> , a kind of tree with edible berries	<i>g</i>
<i>kipstan</i> : <i>kip-</i> , to fall down	<i>gâ</i> , - <i>yèl</i> , cow, ox
<i>kirbit</i> , matches	<i>gada</i> , stomach
<i>kisin</i> , bag	- <i>gâh</i> , place of . . .
<i>kištan</i> : <i>kâl-</i> , to cultivate	<i>gâlu</i> , shouting ; <i>gâla z.</i> , to shout out
<i>ko</i> , <i>ko</i> <i>yakî</i> , which ? (adj.), which one ?	<i>galg</i> , fork of a tree
<i>kôuðan</i> : <i>kûz-</i> , to eat	<i>g'âm</i> ( <i>b'is z.</i> ), (to) bite (it)
<i>kôh</i> , <i>kâh</i> , hill, mountain	<i>gâmûd</i> , herd of cattle
<i>kohl</i> , v. <i>kul</i>	<i>gâpûn</i> , cowherd
<i>kohtur k.</i> , to roll stones down	<i>garm</i> , germ, warm, hot
<i>krûk</i> , 500,000, "krûr"	<i>gart</i> , dust
<i>kuč</i> , powder pan of flintlock	<i>gaštan</i> : <i>gaz-</i> , to bite
<i>kûčir</i> , little, small	<i>gaubâz</i> , - <i>âñ</i> , gipsy
<i>kufa</i> , cough	<i>gauyârî</i> , ploughing with cattle
<i>kufnîdan</i> , to cough	<i>gêz</i> , mad
<i>kuftan</i> : <i>kü-</i> , to pound	<i>gîna</i> , plant from which gum tragacanth is obtained
<i>kûh</i> , v. <i>kôh</i>	<i>ginas</i> , stingy
<i>kuja</i> , <i>kuya</i> , where ?	<i>girdaurî</i> , v. <i>girdawârî</i>
<i>kûl</i> , <i>kîl</i> , <i>kohl</i> , deep	<i>girdawârî</i> , <i>girdaurî</i> , collecting one's things for a journey
<i>kulîč</i> , little finger	<i>girêdan</i> , <i>gireðan</i> : <i>gir-</i> , to catch, seize
<i>kuluft</i> , thick	<i>girêva</i> , weeping (n.)
<i>kulung</i> , crane	<i>girêvistan</i> : <i>girêv-</i> , to weep
<i>kum</i> , which one ?	<i>gîrõñ</i> , dear, expensive
<i>kumâždûn</i> , metal cooking vessel with lid	<i>girza</i> , rat
<i>kunjî</i> , sesamum	<i>gîyâ</i> , green fodder
<i>kuntâq</i> , stock of a gun	<i>giyaštan</i> , v. <i>guzaštan</i>
<i>kur</i> , son	<i>gîyâštan</i> , v. <i>guzaštan</i>
<i>kurçal</i> , unthreshed ears of corn	<i>gîyôhîdëh</i> , <i>gyâhîdë d.</i> , to give a person trace of where- abouts of stolen property
<i>kus</i> , pudendum muliebre	
<i>kušind</i> , armed force, army	
<i>kuštan</i> : <i>kuš-</i> , to kill	

<i>gō, gā</i> , human excrement	<i>guzaštan</i> : <i>guzer-</i> (v. <i>gudaštan</i> ), to pass by
<i>gōidān</i> , to copulate, rape	
<i>grōn</i> , v. <i>girōn</i>	<i>gyač</i> , gypsum, lime, plaster
<i>gudār</i> , ford, ferry	<i>gyafter</i> , <i>gyapter</i> , comparative of <i>gyap</i> , bigger ; senior man, minor headman
<i>gudaštan, gīyāštan, giyaštan</i> : <i>guđert-</i> , v. <i>guzaštan</i> , to pass on (intrs.)	<i>gyagā</i> , v. <i>gyau</i>
<i>gudan, guđan</i> : <i>gă-, gō-, găh-, goh-</i> , to say, tell	<i>gyāhīdē</i> , v. <i>gīyōhīdēh</i>
<i>gudert</i> , v. <i>gudaštan</i>	<i>gyai</i> , turn (in sequence)
<i>gāl z.</i> , to deceive, cheat	<i>gyalla</i> , flock of sheep or birds
<i>gulāvī</i> , pear	<i>gyap</i> , big, great
<i>gulū</i> , calf (of 5 or 6 months)	<i>gyau</i> , - <i>yēl</i> , brother
<i>gulūč</i> , squint-eyed	<i>gyaugirī</i> , brotherliness, brotherly association
<i>gum z.</i> , to leap, jump aside	<i>gyer</i> , bald, scald-headed
<i>gunah</i> , sin	<i>gyer</i> , cliff
<i>gunj</i> , wasp, hornet	<i>gyerčine</i> , small cliff
<i>gār</i> , grave	<i>gyergyerāk</i> , a kind of lizard
<i>gurba</i> , pl. <i>gurbiyēl</i> , cat	<i>gyēristan</i> , <i>gēristan</i> : <i>gir-</i> , to knock up against
<i>gurg</i> , - <i>āñ</i> , wolf	<i>gyernīdan</i> : <i>gyern-</i> , to make turn round, turn, bring back
<i>gurō'đan</i> : <i>gurās-</i> , to run away	
<i>gurumniđan, qurumniđan</i> , to thunder	
<i>gurz</i> , club, stick	<b>X</b>
<i>gusil, ḡusl, quls</i> , washing (a dead body)	<i>xafhūn</i> , suffocated
<i>gūsind</i> , - <i>āñ</i> , sheep	<i>xâhišt</i> , request
<i>gusna</i> , hunger, (hungry ?); <i>gusn'um ē</i> , I am hungry	<i>xārdan, xārdan, xerdan</i> : <i>xur-</i> , to eat
<i>gūš</i> , ear	<i>xarmin</i> , gathered crops
<i>gušđan</i> : <i>guš-</i> , to open up, undo	<i>xârnīdan</i> , v. <i>xornīdan</i>
<i>gūšt</i> , meat	<i>xasum</i> , v. <i>qasum</i> , oath
<i>gūšti</i> ( <i>girēdan</i> ), wrestling, (to wrestle)	<i>xâstan</i> : <i>xă-</i> , <i>xă-</i> , to wish, ask for
<i>gūwer</i> , - <i>yēl</i> , calf	( <i>xaunīdan</i> ), to make lie down
<i>gūzak, qūzak</i> , ankle-bone	<i>bixawan, bixaun</i> (impv.)
	<i>xausīdan</i> : <i>xaus-</i> , to lie down

<i>Xeridān</i> : <i>xer-</i> , to buy	c
<i>Xeridigār</i> , buyer	<i>čad</i> , v. <i>kad</i>
<i>Xift</i> <i>x.</i> , to be deceived, fooled	<i>čādur</i> , veil, tent
<i>Xīg</i> , skin for holding ghee, etc.	<i>čāγ</i> , <i>čāχ</i> , <i>čāq</i> , healthy, well, in good condition
<i>Xīmat</i> , v. <i>qīmat</i> , price	<i>čāk</i> , well, hole in ground
<i>Xīn</i> , <i>hīn</i> , blood	<i>čaka</i> , drop (of liquid)
<i>Xirift</i> , stupid	<i>čaknīdān</i> , knock off, strike off
<i>Xīyāl</i> , thought, idea, intention	<i>čāχ</i> , v. <i>čāγ</i> , healthy, well
<i>Xizmat</i> , service	<i>čāl</i> , (1) bird's nest; (2) hollow place, depression in hills (?)
<i>Xōñ</i> , <i>χāñ</i> , khan, chief	<i>čāla</i> , fireplace on ground
<i>Xōñdān</i> : <i>xōñ-</i> , to recite, read	<i>čamand</i> , meadow
<i>Xornīdān</i> , <i>χārnīdān</i> , to scratch	<i>čāmūñ</i> ( <i>girēdan</i> ), (to suffer from) cold, cold in the head
<i>Xū</i> , <i>xuv</i> , good	<i>čān</i> , <i>čānd</i> , how much? several; <i>čānd tā</i> , how many? several
<i>Xudā</i> , God	<i>čāng</i> , talons, grasp
<i>Xudā</i> ( <i>h</i> ) <i>āfiz</i> , God protect you, good-bye	<i>čāpa gul</i> , bunch of flowers, bouquet
<i>Xudāwand</i> , God	<i>čāq</i> , v. <i>čāγ</i> , healthy, well
<i>Xudāwēndī</i> , Godhood	<i>čāqū</i> , small knife
<i>Xudoiya</i> , voc. of <i>xudā</i> , O God!	<i>čār</i> , four
<i>Xuja</i> , pl. <i>xujehā</i> , merchant	<i>čārbūñ</i> , riding animals
<i>Xum</i> , <i>xum</i> , myself	<i>čārnīdān</i> , to graze (cattle)
<i>Xunčā</i> , bud	<i>čāršau</i> , sheet, woman's veil .
<i>Xurindigāh</i> , grazing-ground	<i>čārt</i> , hair worn in a fringe on the forehead
<i>Xurzā</i> , sister's child	<i>čāst</i> , midday meal, midday
<i>Xus</i> , himself, herself	<i>čāšma</i> , spring, source
<i>Xusī</i> , father-in-law, mother-in- law	<i>čāšnī</i> , percussion cap
<i>Xuš</i> , pleasant, agreeable	<i>čāu</i> , report, rumour
<i>Xušχīn</i> , crupper	<i>čāuyūn</i> , v. <i>čauqūn</i>
<i>Xut</i> , thyself	<i>čauqūn</i> , <i>čauvūn</i> , snowstorm, blizzard
<i>Xuv</i> , v. <i>Xū</i> , good	
<i>Xuzer</i> , v. <i>quzer</i> , amount, extent	
<i>γ</i>	
<i>Xusl</i> , v. <i>gusil</i> , washing dead body, ceremonial washing	

<i>čuwāsa</i> , staring open (of a dead man's eyes)	<i>čur(u)kunum</i> (= <i>či bikunum</i> ), what am I to do ?
<i>čē</i> , <i>či</i> , what ?	<i>čuwā</i> , pl. of <i>čū</i> , pieces of wood, sticks
<i>čeltuk</i> , growing rice	
<i>čendār</i> , chinar tree, oriental plane	j
<i>čēr</i> , enclosure wall for stacking unthreshed corn	<i>jâ</i> , <i>-hâ</i> , place
<i>či</i> , v. <i>čē</i> , what ?	<i>jayila</i> , boy, lad
<i>čī</i> , -ā, thing	<i>jahandum</i> , hell
<i>čidān</i> , to pluck, pick	<i>jâhē</i> , v. <i>jâ</i> , a place
<i>čift</i> , v. <i>kift</i> , mountain col	<i>jâhil</i> , youth, young man
<i>čil</i> , forty	<i>jallât</i> , executioner
<i>čil</i> , under the arm, armpit	<i>jallâv</i> , lamb, male "kauwa", q.v.
<i>čil a au</i> , puddle of water	<i>jang</i> , battle, war
<i>čimta</i> , kind of cloth	<i>jâr</i> , shouting, proclamation ; <i>jârz</i> , to raise a cry, an outcry
<i>činâkè</i> , because	
<i>činauwa</i> , jaw	<i>jarâv</i> , socks
<i>čirâγ</i> , v. <i>čurâ</i> , lamp	<i>javâv</i> , answer
<i>čiristan</i> , to drip	<i>javōñ</i> , <i>javūñ</i> , <i>juvûñ</i> , youth
<i>čitu</i> , reed screen	<i>jefâ</i> ; <i>jefadûst</i> , property; stingy, niggardly
<i>čitaur</i> , how ?	
<i>čite</i> , what's the matter with you ?	<i>jeldî</i> , quickly
<i>čosnîdan</i> : <i>čosn-</i> (also <i>čâsn-</i> , <i>čusn-</i> ), to break wind	<i>jer</i> , <i>jur</i> , <i>jâr</i> , quarrelling
<i>čū</i> , -wâ, wood, stick	<i>jêv</i> , pocket
<i>čuftur</i> <i>čidun</i> (of pregnant woman, <i>i zêna čuftur ičiné</i> ), to have unnatural appetites	<i>jîk e jîk</i> , cheeping
<i>čul</i> , stone	<i>jiknîdan</i> , to cheep (of young birds in fright)
<i>čum</i> , hoar frost	<i>jilt</i> , leather case
<i>čunûñ</i> , such, such as that	<i>jind</i> , jinn
<i>čupûñ</i> , shepherd	<i>jinda</i> , courtesan
<i>čurâ</i> , <i>čirâγ</i> , lamp	<i>jirqûl</i> , small leather bag, knapsack
<i>čurs</i> (< <i>če wur as</i> ), what on it ?	<i>jistan</i> : <i>j-</i> , to leap aside, run away
	<i>jîyer</i> , liver

*jōu*, pl. *jāhūā*, *jahā*, barley  
*joī-ē*, *jā(h)ē*, v. *jā*, a place  
*jōñ*, life  
*jōva*, *juvvā*, shirt  
*jufna*, wooden basin  
*juft*, pair  
*jul*, pack-saddle  
*jul o jā*, bedding  
*julāz*, apart from, excepting  
*jumnīdan* : *jumn-*, to shake  
 (trs.)  
*jür*, kind, sort, manner  
*justan* : *jür-*, to seek and find  
*juvva*, v. *jōva*, shirt  
*juvūñ*, v. *javōñ*, young man

## y

*yā*, (*oiyā*), *wā*, either, or  
*yād*, remembrance  
*yadak*, led horse (used in cere-  
 monies)  
*yayīn*, *yaqīn*, certain, sure  
*yax*, ice  
*yaxdūñ*, *yaxdōñ*, trunk, chest  
*yal*, coat of woman of better  
 class  
*yalan*, tent wall  
*yarañ*, equipment (of a horse),  
 arms and equipment  
*yusīr*, v. *asīr*, prisoner  
*yašnādan* (*yāšn-*) : *iyāšn-*,  
 to recognize  
*yē*, *yè*, *ya*, *yek*, one  
*yekī*, *yekī*, one (of . . .), the one  
*yū*, *yō*, pl. *yūnūñ*, this (pron.)  
*yūz*, sort of wild cat

## t

*tadāriik*, arrangements, pre-  
 parations  
*ta"da*, *ta"da*, *tahda*, board,  
 splint  
*tāfa*, v. *tā·ifa*, tribe  
*tah i pā*, sole of foot  
*tahda*, v. *ta"da*  
*tahl*, *tāhl*, *ta"l*, bitter  
*tai*, half of a donkey- (etc.)  
 load  
*tai (i)*, into the presence of, to  
*tā·ifa*, *tāfa*, *toi·ifa*, tribe  
*tainīdan* : *tain-*, to shake (a  
 tree for fruit)  
*tājuv*, surprise  
*tak*, side of  
*tāk*, *tak*, alone  
*takūñ*, knocking, shaking  
*talav*, claim  
*talma*, mud  
*tang*, tight  
*tang*, saddle-girth  
*tāpū*, clay receptacle for grain  
*tapūnča*, pistol  
*tār k.*, to lose (e.g. children  
 by intentionally abandoning  
 them in an unfamiliar place)  
*tār, w.b.*, to go astray, get lost  
 (of animals)  
*tarakistan* : *tarak-*, to split,  
 crack  
*tarāšīdan*, v. *tāštan*  
*tarka*, switch, wand  
*tarsastan*, v. *tersistān*, to fear  
*tart i gā*, cow-droppings

<i>tāsīm</i> , trouble, worry	<i>tīr</i> , arrow, shot, ro ling-pin
<i>tāsistūn</i> , to choke (intr.)	<i>tīra</i> , section of a tribe
<i>tasχēr</i> , fault, misdeed	<i>tīrē</i> , pedigree (adj., of animals)
<i>tāsnīdūn</i> , to strangle	
<i>taš</i> , fire	<i>tišna</i> , thirst, thirsty (?)
<i>tāšīdūn</i> , v. <i>tāštan</i>	<i>tišnī</i> , outside of throat
<i>tašt</i> , salver, tray	<i>titarg</i> , <i>tiderg</i> , hail
<i>tāštan</i> , <i>tāšīdūn</i> : <i>tāš-</i> , to cut, trim	<i>tō</i> , v. <i>tū</i> .
<i>tāta</i> , pl. <i>tātiyēl</i> , paternal uncle	<i>toi<sup>i</sup>fu</i> , v. <i>tā<sup>i</sup>ju</i> , tribe
<i>tau</i> , fever	<i>tōm</i> , <i>tum</i> , <i>tu<sup>h</sup>m</i> , seed; savour, flavour
<i>tauwu</i> , (1) cliff(?); (2) girdle for baking bread	<i>tōrīk</i> , dark
<i>tauwistūn</i> , summer	<i>tū</i> , <i>tō</i> , thou
<i>tāwūn</i> , shining	<i>tū</i> , room, building
<i>tē</i> , <i>tī</i> , eye	<i>tuf</i> , spittle
<i>tēk</i> , lower leg	<i>tufang</i> , rifle, gun
<i>tēχ</i> , blade of knife	<i>tūhī</i> , small kind of partridge; <i>sīsī</i>
<i>teristūn</i> : <i>ter-</i> , to be able (to)	<i>tukistan</i> : <i>tuk-</i> , to drip
<i>ters</i> , fear	<i>tūloyī</i> , water-skin, <i>mashk</i>
<i>tersistān</i> : <i>ters-</i> , to fear, be afraid	<i>tum</i> , v. <i>tōm</i>
<i>tēz</i> , sharp	<i>tu<sup>h</sup>m</i> , v. <i>tōm</i>
<i>tī</i> , v. <i>tē</i> , eye	<i>tumbak</i> , small drum
<i>tī</i> , (small quantity?); <i>yē tī au</i> , a little water	<i>tund</i> , swift
<i>tīf z</i> , to sprout (of young corn)	<i>tur</i> , cf. <i>kohtur</i> , (1) road ; (2) (wand) <i>wā tur</i> , (sent) rolling down
<i>tīg</i> , forehead	<i>tūr</i> , wild, savage (of animals)
<i>tīka</i> , bit, fragment, morsel	<i>tūra</i> , - <i>yēl</i> , jackal
<i>tīkē</i> , support, prop	<i>turba</i> , nosebag, etc.
<i>tīl</i> , young (of animals)	<i>turna</i> , women's side locks which hang down their cheeks. Cf. P.Ar. <i>turra</i>
<i>tīl i sigū</i> , puppy	<i>turra</i> , mountain track
<i>tīl i χīrs</i> , bear's cub	<i>turuš</i> , sour
<i>tīl i gurba</i> , kitten	
<i>tīl i zan</i> , young wife	<i>tūša</i> , food for the journey
<i>tinjak</i> , kind of child's cradle made of reeds	

## d

*dâ*, -*yèl*, mother  
*dâå*, *dahâ*, prayers, petitions to God  
*dabba*, leather powder-flask  
*dâdan* : *d-*, to give  
*dafer*, opportunity (*furşat*)  
*dah*, *dâh*, ten  
-*dâh*, -teen (ten)  
*dahâ*, v. *dâå*, prayers, etc.  
*dâhûñ*, v. *duhûn*  
*dahwâ*, *dahwa*, custom, practice  
*dain*, obligation (moral)  
*daiyûs*, cuckold  
*dâk* (poet.) for *dâ*, mother  
*dâl*, black vulture  
*dâlû*, *dôlû*, old woman  
*dam*, edge of a knife  
*damâq*, good spirits, *bê damâq*, out of spirits  
*dâq*, (brand of) sorrow, grief  
*dâqil*, inside  
*dâr*, *dâr*, tree, log  
*dâryah*, head of the police  
*dâs*, sickle  
*dast*, hand, arm, fore-leg  
*dastjalau*, whip thong fastened to the end of reins  
*dâstan* : *dâr-*, to possess, have  
*dawânîdan*, to run  
*daur e*, around (prep.)  
*daurî*, platter, tray  
*Dauwît*, P.N. David, *Dâ-ûd*  
*dawâ*, v. *dowâ*  
*dêg*, -â, cooking pot  
*derd*, pain

*derd-*, v. *déristan*  
*derf*, dish, vessel  
*dering*, clanging  
*déristan* : *dér-*, to tear, rend (trs.), *derd è*, it is torn  
*derrahdan*, to go out, *âftau*  
*derrahd*, the sun set  
*derrau*, (going out), *âftau*  
*derrau*, sunset  
*dêv*, *dîv*, devil, demon; mad  
*dî*, smoke  
*dîtî*, small cooking pot  
*dîâr*, *dîyâr*, (sight), *dîâr*  
*gudan*, to say, think, to oneself, to suppose  
*dîdan* : *bîn-*, *wîn-*, to see  
*dîdâr*, visiting (a person)  
*dîdû*, *diðû*, -*yèl*, sister  
*dîer*, v. *dîyer*  
*dîl*, heart, belly  
*dîl*, submissive, obedient  
*dîm* (*Dînârûnî*, dial.), v. *dîn*, tail  
*dîn*, tail  
*dîndâ*, behind  
*dîndador*, (well) ribbed (up)  
*dîndûn*, tooth  
*dîr*, late  
*dîr*, distant  
*dirauš*, cobbler's awl  
*dirist*, right, well  
*dîsistân* : *dîs-* (intr. + *ba*), to join (someone)  
*dišmanî*, hostility, enmity  
*dišmûn*, abuse  
*dîya*, foresight (of rifle)

<i>dīyer, dī'er</i> , other, another	<i>dūš</i> , last night
<i>diz</i> , fort, castle	<i>dūwād</i> , boil
<i>dō</i> , two	<i>duwūñ</i> , v. <i>dōvūñ</i>
<i>dō"dan</i> : <i>dūš-</i> , to milk	<i>duz</i> , thief, robber
<i>dō"dan</i> : <i>dūz-</i> , to sew	<i>duzī</i> , theft, robbery
<i>dōder, dōder, dohader</i> , pl. <i>dōr-</i>	
<i>gēl, dōrgyēl, dōryēl</i> , daughter, maiden, lass, unmarried girl	<b>P</b>
<i>dohader</i> , v. <i>dōder</i>	<i>pā</i> , foot, leg; hind-leg of quadruped
<i>doiya</i> , v. <i>dā</i> , O mother! O daughter	<i>pā</i> , at the foot of
<i>dōlū</i> , v. <i>dālū</i>	<i>pah</i> , v. <i>pas</i>
<i>dōñistan, dūñistan</i> : <i>dūn-</i> , to know	<i>pahn, pān</i> , wide, broad
<i>dōrgēl, dōrgyēl</i> , v. <i>dōder</i>	<i>pahrēz</i> , abstinence
<i>dōryūn</i> , women's quarters or apartments	<i>pai</i> , track
<i>dōri, dāri</i> , drug, medicinal herbs	<i>pai, pei</i> , "tendo Achillis"
<i>dōrke</i> , the girl	<i>painidān</i> : <i>pain-</i> , to measure
<i>dōryēl</i> , v. <i>dōder</i>	<i>paiwand</i> , joint
<i>dōvūñ, duwūñ</i> , lower side of . . .	<i>paiya</i> , fordable; <i>bē</i> <i>peiya</i> , unfordable
<i>dōwād, dawād</i> , - <i>yēl</i> , son-in-law, bridegroom	<i>pul</i> , plait of a woman's hair
<i>dōwist</i> , pret. of <i>dōñistan</i>	<i>pān</i> , v. <i>pahn</i> , wide, etc.
<i>dū</i> , sour milk	<i>pandašt</i> , wide open plain
<i>duhūn</i> , mouth	<i>pandau</i> , (inflated?), <i>au</i> <i>pandau</i> , blown out with water (as a drowned body)
<i>dūl</i> , wide watercourse, valley	<i>pang</i> , talons
<i>dum</i> , hunter's net	<i>panj, panč</i> , five
<i>dūnā</i> , wise	<i>pānj</i> , talons
<i>dūng</i> , noise	<i>panjā</i> , fifty
<i>durišt</i> , coarse	<i>par</i> , ridge of a mountain
<i>durrāj</i> , black partridge	<i>pār</i> , past year
<i>durō</i> , untrue, lie	<i>Parvēz</i> , the Pleiades
<i>dūst</i> , friend	<i>pas, pah, (pai)</i> , then, well then -pas, impv. of <i>pō"dan</i> , <i>lipas</i> , cook! <i>mapas</i> , don't cook!
<i>dūsti</i> , friendship	<i>pās</i> , bark of a dog

<i>pasχōñ</i> , food left over from a meal	<i>pil</i> , bull (of 3 or 4 years)
<i>pas-manda</i> , leavings, what remains over	<i>pil</i> , money
<i>pašχa</i> , fly	<i>pilang</i> , -ūñ, leopard
<i>pašimūñ</i> , v. <i>pěšivūñ</i>	<i>pilištuk</i> , swallow
<i>pašm</i> , wool	<i>pilita</i> , "match" of matchlock
<i>pâzan</i> , -ūñ, ibex	<i>pirnâkî</i> , fledged, just able to fly ; cf. Kn.P. <i>parâkî</i>
<i>pěi</i> , fat (n.)	<i>pistûñ</i> , teat
<i>pěpěhūñ</i> , fat and juicy, chubby	<i>pistûñak</i> , nipple of a gun
<i>pérâr</i> , the year before last	<i>piskil</i> , goat and camel droppings
<i>peri</i> , fairy	<i>piskinâdan</i> : <i>piskin-</i> , to sprinkle
<i>péristan</i> : <i>pér</i> , to fly	<i>pôuðan</i> : <i>paz-</i> , to cook, impv. <i>bipas</i>
<i>perû</i> , scrap of cloth, rag	<i>pôtadan</i> , to watch
<i>perwerišt</i> , rearing, cherishing	<i>poiž</i> , autumn
<i>perzîn</i> thorn bushes	<i>poiž</i> , v. <i>poiž</i>
<i>pësa</i> , piebald, pied (v. <i>kalâ</i> ), do <i>kaluma</i> šâh <i>pësa</i> , two words in black and white, i.e. a short writing, written paper	<i>pôen</i> , <i>pôðen</i> , 3rd pl. pret. of <i>pôuðan</i>
<i>pèti</i> , <i>pati</i> , bare, plain ; <i>pâ pèti</i> , barefoot ; šûlâ <i>pèti buxuré</i> , that he should eat plain soup	<i>puf</i> , lungs
<i>pèti</i> , <i>nün a pèti</i> , a kind of bread in thin sheets like paper	<i>puhl</i> , v. <i>pul</i> , bridge
<i>pëšivûñ</i> , <i>pašivûñ</i> , <i>pasimûñ</i> , repentant	<i>puχârî</i> , fireplace (in wall)
<i>pëšn-</i> , <i>pëžnîdan</i> , v. <i>pičnîdan</i>	<i>pul</i> , <i>puhl</i> , bridge
<i>pîâ</i> , -yél, man, individual ; <i>pîâhê</i> , a man ; <i>pîâke</i> , the man	<i>pulâd</i> , steel
<i>pîčnîdan</i> , <i>pëžnîdan</i> : <i>pëžn-</i> , to roll up (trs.)	<i>pânzdâh</i> , fifteen
	<i>pur</i> , full
	<i>pär</i> , kind of sandgrouse (?)
	<i>purs</i> , inquiry
	<i>püspur</i> , muzzle-loading
	<i>püst</i> , skin
	<i>puščâv</i> , plate
	<i>pušt</i> , back
	<i>pušta</i> , a bundle (as of firewood) for carrying on the back
	<i>putul</i> , beetle

b	
<i>bâ</i> , <i>ba</i> , with	<i>barf</i> , <i>berf</i> , snow
<i>bâ yek</i> , together	<i>barq</i> , lightning
<i>bača</i> , baby, child	<i>bastan</i> : <i>band-</i> , <i>bend-</i> , <i>wand-</i> ,
<i>bad</i> , bad, evil	to tie, fasten, close
<i>bâd</i> , wind	<i>bâšidan</i> , v. <i>baχšidan</i>
<i>bâdinjû</i> , egg-plant	<i>bat</i> , v. <i>bad</i>
<i>badšilk</i> , evil-looking, ill-favoured	<i>bau</i> , pl. - <i>yèl</i> , <i>bâwî</i> , father
<i>baftan</i> : <i>bâf-</i> , to weave	<i>bâv</i> , main tribe
<i>bayal</i> , under the arm, (at the) side (of)	<i>bâwâ</i> , pl. of <i>bau</i> , q.v., term of address to elders, sirs
<i>bâγam tâla</i> , wild almond	<i>bâzè</i> , after (prep.)
<i>bahâr</i> , spring-time	<i>bâzî</i> , v. <i>bôyî</i> , upper arm
<i>bahîg</i> , <i>bihîg</i> , - <i>yèl</i> , daughter-in-law, bride	<i>bâzistan</i> : <i>bâz-</i> , to dance
<i>bahr</i> , <i>bâr</i> , <i>bar</i> , share	<i>bâzû</i> , after that
<i>bâhum</i> , v. <i>boyam</i> , almond	<i>baž</i> , v. <i>bazg</i>
<i>bahûn</i> , black goat's hair tent	<i>bê</i> , without
<i>bainâm</i> , v. <i>bênum</i>	<i>bê</i> , <i>bî</i> , <i>bîbî</i> , lady (title)
<i>bâxâjâ</i> , grandfather	<i>bêâr</i> , v. <i>bîvâr</i> ; also impv. of <i>avêrdan</i> , q.v.
<i>baxd</i> , v. <i>baχt</i>	<i>bêau</i> , impv. <i>avêdan</i> , q.v.
<i>baxšidan</i> , to bestow	<i>bêd</i> , <i>bêð</i> , willow
<i>baxt</i> , fortune, luck	<i>bêl</i> ( <i>bêðan</i> : <i>bêz-</i> ), he sifted
<i>bâlâ</i> , up, upwards	<i>bêl</i> , impv. <i>âštan</i> , q.v.
<i>bâlanda</i> , <i>bânda</i> , bird	<i>bênum</i> , <i>bainâm</i> , defamed, brought into disrepute
<i>balg</i> , leaf (of tree)	<i>bênumî</i> , ill-fame, disgrace
<i>balît</i> , evergreen oak	<i>bêör</i> , impv. <i>avêrdan</i> , q.v.
<i>bâliš</i> , pillow	<i>berd</i> , <i>bard</i> , stone
<i>bâluq</i> , of age, adult	<i>bêyaš</i> , impv. <i>âšnîdan</i> , q.v.
<i>bânda</i> , v. <i>bâlanda</i> , bird	<i>bî</i> , v. <i>bê</i>
<i>bang</i> , hail, shout	<i>bîâ</i> , impv. <i>avêdan</i> , q.v.
<i>bar</i> , <i>bâr</i> , v. <i>bahr</i>	<i>bîâr</i> , <i>bêâr</i> , <i>bîdâr</i> , awake
<i>bâr</i> , load	<i>bîbî</i> , v. <i>bê</i>
<i>baraqîš</i> , glittering (n.)	<i>bidal</i> , guide
(i) <i>barezn-</i> , v. <i>birištan</i>	

<i>būlan, bīdan</i> : <i>bū-</i> , to be	<i>butulma</i> , trunk of a tree, log
<i>bīdār</i> , v. <i>bī·âr</i> , awake	<i>buz</i> , female goat
<i>bīdī</i> , 2nd sg. pres. subj. <i>dādan</i> , thou mayest give	<i>buzyâla</i> , kid
<i>bīg</i> , kid, young goat (male)	<i>buzmuč</i> , kind of lizard, "gcat-sucker"
<i>bīgyer</i> , impv. <i>girēdan</i>	
<i>bīhūšī</i> , unconsciousness, being insensible	<b>f</b>
<i>bilâ</i> , <i>bilâ k.</i> , lost, to lose	<i>fahl</i> , with young; <i>mâyün ba fahl bīd</i> , the mare was in foal
<i>bilâz</i> , flaming	<i>faxfûr</i> , china-ware
<i>bilik bilik k.</i> , (of fire), to flicker, burn low	<i>fals</i> , season
<i>bîn</i> , v. <i>bîdan</i> , they were	<i>fâmîdan, fahmîdan</i> , to understand
<i>binauš</i> , violet	
<i>bingišt</i> , sparrow	<i>fâš</i> ; <i>râz fâš k.</i> , to give away, divulge secret
<i>binyer</i> , <i>binyèrum</i> , etc., v. <i>niyastân</i>	<i>ferâri</i> , fugitive, outcast
<i>birištan</i> : <i>barêzn-</i> , to roast	<i>fîcîstan</i> , to fly out of, fall out of
<i>bista</i> , pp.c. of <i>wastan</i> (?), lying about	<i>fixârî, puxârî</i> , fireplace (in the wall)
<i>biyer</i> , impv. of <i>girêdan</i>	<i>fîrg</i> , <i>firk</i> , thought, reflection
<i>boyam</i> , almond	<i>furišnâdan</i> , v. <i>fišnâdan</i>
<i>böyî</i> , <i>bâzî</i> , upper arm	<i>firk</i> , v. <i>fîrg</i>
<i>bözî</i> , game, play	<i>fîrr d.</i> , to fly off
<i>brinj</i> , rice	<i>fišang</i> , cartridge
<i>bû</i> , smell	<i>fišnâdan, firišnâdan</i> : <i>fišn-</i> , to send
<i>bugo</i> , impv. of <i>gudan</i>	<i>fîzür</i> , small boil
<i>bugudert</i> , impv. of <i>guzaštan</i>	<i>fuya k.</i> , to die a natural death
<i>buh(u)rîstan</i> , to break, break up (intr.)	<i>furô“dan</i> : <i>furûš-</i> , to sell
<i>bûñ</i> , roof	<i>fûta</i> , turban
<i>burdan</i> : <i>ber-</i> , <i>wer-</i> , to carry off	<b>w, v</b>
<i>burg</i> , eyebrow	<i>wâ</i> , let it be; <i>muwârik wâ</i> , may it be blest (to you), form of congratulation
<i>burîdan</i> : <i>bur-</i> , <i>wur-</i> , to cut off	
<i>bûsîdan</i> : <i>bûs-</i> , to kiss	
<i>butte</i> , - <i>yèl</i> , maternal aunt	

- wâ*, v. *wō·istī*, it is necessary  
to, must, should, ought to  
*wâ*, *yâ*, either, or  
*wâ*, *wâ*, *wō*, with, along with  
*wâ bâ yek*, together  
*wâ-*, *wâ-*, *wô-*, verbal prefix  
*wâdê kê*, at the time when  
*wafâ*, good faith, fidelity  
*wâhâ k.*; to establish oneself,  
. acquire power  
*vak*, time  
*waxt*, time  
*wâlâ*, up, upwards  
*wâlauhistan* : *wâlauh-*, to be-  
come quiet (of a child)  
*wâlaunidân*, to quiet (a child)  
*wîloîr*, above  
*wâloyi*, v. *wâloir*  
*walsahat*, connection, uniting  
with (by marriage)  
*-wand*, ending of some tribal  
names  
*vandan*, *wandan* : *van-*, *vèn-*,  
to throw, hurl  
*vangmurda*, dead of starvation  
*wânum k.*, to give instructions  
to some one; tell some one  
how to proceed  
*war*, breadth  
*wârgâh*, camping-ground  
*wâstâdan* : *wâst-*, to stand, halt  
*wastan*, *vastan* : *iyûst-*, to fall  
*wâsti*, v. *wô·istî*  
*wâz*, open  
*wil*, loose, at liberty, released;  
*wil k.*, to let go
- wilikî*, for no good reason,  
without cause  
*wô*, v. *wâ*, prep.  
*wô-*, v. *wâ-*, verbal prefix  
*woburîdan* : *-bur-*, to separate  
(combatants)  
*wô·istî*, *wâstî*, v. *wâ*, it's ne-  
cessary that, must  
*wô i bîdan*, *wâ i bîdan*, *wâ*  
*bîdan* : *-bû-*, to become  
*worîna*, contrary  
*wulâat*, *wulât*, country  
*wur*, on, upon; *wur'm*, on me;  
*wur't*, on thee; *wur's*, on him  
*wur-*, verbal prefix  
*wurâstan*, *wurahstan*:*wurâh-*,  
to fall down  
*wurârdan*, to climb up  
*wurës*, goat's hair webbing (for  
tying up donkey-loads, etc.)  
*wuristâdan* : *wurist-*, to stand  
up, rise up; *wurë*, 2nd sg.  
impv., get up!  
*wuryandan*:*wuryan-*, to fling  
down (same as *wuryândan*?)  
*wuryândan* : *wuryân*, to  
snatch away  
*vurzâ*, ox
- s
- sa*, *sag*, dog, acc. *saina*; pl.  
*sayèl*, *saiyèl*  
*sâ*, clear (of sky, weather, etc.)  
*saâv*, v. *sâiv*  
*sad*, hundred  
*isâð*, 3rd sg. impf. *sâxtan*, q.v.

<i>saf</i> , line, row	<i>sigū</i> , puppy
<i>sāftau</i> , shade from the sun	<i>sīlāt</i> , hole
<i>sag</i> , v. <i>sa</i> , dog	<i>sind</i> , age
<i>sahāv</i> , v. <i>sāt'iv</i>	<i>sinjid</i> , kind of jujube (?) tree and fruit
<i>sāt'iv</i> , <i>sāv</i> , <i>sāv</i> , <i>sa·āv</i> , <i>suhāv</i> ,	
<i>sahāv</i> , master, owner	
<i>sako</i> , now	<i>sivak</i> , v. <i>savik</i>
<i>saxt</i> , hard, severe	<i>sīzān</i> , needle
<i>sāxtan</i> , to make, construct	<i>sōδān</i> : <i>sūs-</i> , to burn (intrs.)
<i>saxv</i> , roof, ceiling	<i>sohvat</i> , conversation
<i>sāl</i> , year	<i>soya</i> , shade
<i>sālēl</i> , clear sky, (clear night ?);	<i>soyidān</i> : <i>sā-</i> , <i>soiy-</i> , to rub
<i>sau sālēl kerd</i> , it cleared up	down
at night	<i>suddā</i> , noise
<i>salumat</i> , safety	<i>suhāv</i> , v. <i>sāt'iv</i>
<i>sanger</i> , "sanger," stone breast- work	<i>sulo</i> , counsel
<i>sangīn</i> , heavy	<i>sum</i> , hoof
<i>sar</i> , head	- <i>sūñ</i> , their, them
<i>Sardau</i> , P.N. "Cold Water"	<i>sūpal</i> , cuckold (?)
<i>saur</i> , sneeze	<i>sur</i> , v. <i>su<sup>hr</sup></i>
<i>sauz</i> , green	<i>sūr</i> , saline, brackish
<i>sāv</i> , <i>sāv</i> , v. <i>sāt'iv</i>	<i>su<sup>hr</sup>, su<sup>ur</sup>, sur</i> , red
<i>savēl</i> , moustache	<i>surāγ</i> , <i>surāχ</i> , clue
<i>savik</i> , light	<i>surfa</i> , cloth on which flour is put when going to be mixed with yeast to make bread
<i>se</i> , <i>sè</i> , three	
<i>sè</i> , v. <i>se</i>	<i>surma</i> , antimony
<i>sēristan</i> : <i>sēr-</i> , to creep	<i>sūst i jau</i> , barley chaff, bran (?)
<i>serwāz</i> , soldier	<i>sutul</i> , donkey droppings
<i>sēista(n)</i> , kind of fruit, the size and colour of apricot but with four stones	<i>suv</i> , morning
<i>sī</i> , for, for the sake of; <i>sī ē</i> , why ?	<i>suvā</i> , to-morrow morning
<i>sīār</i> , v. <i>suwār</i>	<i>suwār</i> , mounted, a mounted man
<i>sift</i> , stiff, firm	? : <i>sūzan-</i> , to burn (trs.), de- stroy by fire

## S

- šāh, black  
 šāhīn, hawk  
 šak, splinter; do šaka k., to split  
 in two  
 šaxs, šusx, person, individual  
 šusx, v. šaxs  
 šat, lake  
 šau, night  
 šauχī, night attack  
 šaulār, trousers  
 šauwī, pertaining to the  
 night  
 šeraverē, bad talk, evil counsel  
 (opposite of *naṣīḥat*)  
 šermūnda, abashed, put to  
 shame  
 šī k., to marry (a husband)  
 šikāl, shikar, hunting, game,  
 quarry  
 šilk, appearance  
 šīr, milk  
 šīr, lion  
 šīrbō(h)ī, šīrbā(h)ā, price paid  
 in kind to a girl's parents by  
 her fiancé as the equivalent  
 of the milk given her when  
 a baby by her mother  
 šiš, -ūñ, louse  
 šīšak, 2-year's lamb  
 šīwand, šīvan, mourning,  
 lamentation  
 šōm, šu<sup>h</sup>m k., to plough  
 šōña, comb  
 šuyl, šuly, business, work  
 šuly, v. šuyl

- šūluwā, šūlā, form of cooked  
 food, kind of soup (?)  
 šūm, evening meal  
 šu<sup>h</sup>m, v. šōm  
 šūn, shepherd  
 šūn, shoulder  
 šūndan: šū-w-; wāyakšundan  
 bē's, they attacked him in a  
 body; dast bāyal šundan, to  
 swim  
 šuštan : šūr-, to wash

## Z

- zā, born of . . . , sprung from  
 . . .  
 zaf, zaft k., to appropriate,  
 take  
 (i)zāha, 3rd sg. pres. zōīdan  
 zāhīda, pp.c. of zōīdan  
 zahla, bile (?)  
 zahm, zāhm, wound  
 zahmdār, wounded  
 zaidan, v. zēīdan  
 zaxās, seeking of a woman in  
 marriage; zan zaxās k., to  
 seek etc.  
 zāl, lamenting  
 zāmand, tired  
 zamēndī, tiredness, fatigue  
 zangāl, leather leggings  
 zangehistan : zangeh-, to  
 glitter  
 zangēl, v. zēna  
 zaur, rough, coarse  
 zē, zi, ze, from, (out) of  
 zēīdan : zan-, to strike

<i>zēna</i> , pl. <i>zangēl</i> , wife, (married) woman	<i>lāmerdūñ</i> , men's quarter's, public part of a house, opposed to <i>duryūñ</i>
<i>zēra bi zēra</i> , little by little	<i>lās</i> ; <i>sag i lās</i> , bitch
<i>zērau</i> , treachery, malice	<i>lāš, lāš</i> , dead body
<i>zerda</i> , cliff	<i>lat</i> , tent-cloth
<i>zering</i> , tinkling	<i>lau</i> , lip
<i>zi</i> , v. <i>zè</i>	<i>laudaga</i> , shivering
<i>zī</i> , quickly	<i>lēlaq</i> , stork
<i>zin</i> , saddle	<i>lēva</i> , mad
<i>zinda</i> , living	<i>līfau</i> , flood, torrent, sudden spate
<i>zindē-i</i> , life(-time)	<i>lik</i> , (1) old cloth, rag; (2) ear of corn
<i>zingī</i> , "Div i Siyāh," a black demon	<i>līl</i> , barrel of gun, etc.
<i>zinjīr</i> , chain	<i>līla</i> , fine, delicate
<i>zīter</i> , more quickly, sooner	<i>līlūri k.</i> , to bind a baby up in swaddling clothes
<i>zīwāla</i> , across to this side	<i>linda</i> , a full <i>hambūn</i>
<i>zoīd</i> , <i>zōīd</i> , v. <i>zōīdan</i>	<i>linga</i> , leg; one of a pair; half of a mule-load, etc.
<i>zōīdan</i> : <i>zāh-</i> , to give birth to, bear	<i>list</i> ; <i>list wur't nahād?</i> are you feeling less pain?
<i>zoñ</i> , <i>zōuñ</i> , tongue	<i>listan</i> : <i>lēs-</i> , to lick
<i>zūmīñ</i> , ground	<i>līš</i> , bad, evil
<i>zūñwī</i> , <i>zūñi</i> , knee	<i>līšk</i> , bough, branch
<i>zūwāla</i> , across to that side	<i>livīna</i> , miller
1	<i>lōuð</i> , stripped, naked
<i>lačak</i> , woman's cap	<i>lumbar</i> , buttocks
<i>lačer</i> , stingy	<i>lūn</i> ; <i>sag ba lūn ē</i> , the bitch is on heat
<i>layat</i> , kick	m
<i>layum</i> , bridle	<i>māð</i> , female
<i>lāyir</i> , thin, in poor condition	<i>mā(h)</i> , month
<i>lahāv</i> , quilt	<i>māðūñ</i> , v. <i>māyūñ</i> , mare
<i>lai</i> , "gilim," woven rug	
<i>laj</i> , jealousy, malice	
<i>lāl</i> , dumb, smooth (of cliff)	
( <i>lam</i> ), <i>wo lam</i> , down, down-wards	

<i>mâča</i> , female ; <i>qâtir i mâča</i> ,	<i>maur</i> , meadow
female mule	<i>mayas</i> , v. <i>mai<u>s</u></i>
<i>mâh</i> , moon	<i>mâyûn</i> , <i>moiyûn</i> , <i>mâdûn</i> , mare
<i>mâhi</i> , <i>môhi</i> , - <i>yèl</i> , fish	<i>mâza</i> , level ground among hills
<i>mai<u>s</u></i> , <i>mayas</i> , bee	<i>mazqa k.</i> , to grudge, stint
<i>mail</i> , liking, desire	<i>mazg</i> , brain, brains
<i>mailis</i> , assembly, meeting	<i>mê(h)</i> , - <i>hû</i> , peg
<i>mainâ</i> , cloth worn by women over the head	<i>mêmînûn</i> , pl. guests
<i>maiyan</i> , neg. impv. <i>avêdan</i>	<i>mê(h)mûnî</i> , entertaining guests
<i>maiyan</i> , neg. impv. <i>avêdan</i>	<i>mer</i> , perhaps, one would sup- pose that . . .
<i>makinidân</i> , to bleat	<i>mêra</i> , <i>mîra</i> , pl. <i>mêrgyèl</i> ,
<i>makinist</i> , bleating	<i>mîrgyèl</i> , husband ; married
<i>mâl</i> , property, camp	men, men
<i>mallah k.</i> , to swim, bathe	<i>mérabûnî</i> , kindness
<i>malâka</i> , angel, heavenly being	<i>merg</i> , death
<i>mallâk</i> , ladle	<i>mêrgyâ</i> , drug given to un- loving husband to make him
<i>mallâr</i> , tripod of sticks	go mad
<i>malk i mît</i> , the Angel of Death	<i>mêš</i> , ewe
<i>mâmâča</i> , midwife	<i>mî</i> , pl. <i>mîyâ</i> , hair
<i>mânan</i> , <i>mânind</i> , like, re- sembling	<i>milišt</i> , appearance; <i>bad milišt</i> , of evil appearance
<i>mândan</i> , <i>mandan</i> , <i>màndan</i> , to remain	<i>mils</i> , like, resembling ; <i>mils</i> <i>na dârë</i> , she has no peer
<i>mânind</i> , v. <i>mânan</i>	<i>min</i> , in the midst of, among
<i>mâsil</i> , a commissioner or delegate of the Khans (= Mn.P. <i>mâmûr</i> )	<i>mingû</i> , (said of) one who talks through his nose
<i>mašhûr</i> , <i>mâšhûr</i> , well-known, generally known	<i>minjâ</i> , between
<i>mâstan</i> : <i>mâl-</i> , to rub	<i>mîra</i> , v. <i>mêra</i>
<i>matal</i> , story, parable	<i>mirk</i> , elbow
<i>matlav</i> , desire, matter	<i>mirs</i> , copper
<i>matrâχ</i> , club	<i>mirzang</i> , eyelash
<i>mauhûr</i> , broken undulating ground	<i>mirzî</i> , kind of nuxud, pea
	<i>mistan</i> : <i>mêz-</i> , <i>mîz-</i> , to urinate

<i>mīsum</i> , season	<i>nahang</i> , near
<i>miz</i> , <i>mizd</i> , wages	<i>nai</i> , reed
<i>mō</i> , v. <i>mū</i>	<i>naijīra</i> , reed brake
<i>mohr</i> , <i>mōr</i> , seal	<i>naisit</i> , reed " penny-whistle "
<i>moiyān</i> , v. <i>māyān</i>	<i>nālāj</i> , without remedy
<i>mū</i> , <i>mō</i> , I ; acc. <i>muna</i> , <i>mune</i> ,	<i>naly(i)</i> , (a) story
me	<i>nālmakī</i> , saucer
<i>muč i pā</i> , ankle	<i>nar</i> , male
<i>mudāi</i> , v. <i>mudēi</i>	<i>nāranj</i> , bitter orange
<i>mudēi</i> , adversary, opponent,	<i>nāringī</i> , " tangerine " orange
complainant	<i>nasz(ē)</i> , (a) defect, blemish
<i>muft</i> , <i>muſ</i> , gratis	<i>naud i xurmā</i> , matting bundle
<i>mūl</i> , " <i>ami</i> ," paramour	of dates
<i>mūlāstan</i> , <i>imūlā</i> , to wither,	<i>navidum</i> = <i>na bīdum</i>
it withers	<i>navīt</i> = <i>na bid</i>
<i>murdāl</i> , carrion	<i>navā</i> , (grandson), descendants,
<i>mury</i> , bird, fowl	offspring
<i>murxas</i> , permitted, dismissed,	<i>navad</i> , ninety
allowed to go away	<i>nazdīkī</i> , neighbourhood,
<i>mūrišt</i> , shivering and shaking	vicinity
<i>mūrīz</i> , small ant	<i>nē</i> , neg. particle v. <i>na</i>
<i>murwat</i> , generosity	<i>nēδ</i> ( <i>hēdan</i> , to be), there is
<i>must</i> , fist	not
<i>musta</i> , grip, handle of knife	<i>nēhr</i> , <i>nēir</i> , semblance ; <i>ba nēhr</i>
<i>mūšk</i> , mouse	<i>i</i> , in the likeness of, re-
<i>muwārik</i> , blest	sembling
<b>n</b>	
<i>na</i> , <i>nē</i> , neg. part. not	<i>nēidum</i> = <i>na dīdum</i>
<i>nā</i> , neck	<i>neir</i> , v. <i>nēhr</i>
<i>nā-</i> , neg. prefix	<i>nerix</i> , market rate
<i>nāf</i> , navel	<i>nihādan</i> , v. <i>nahādan</i>
<i>nafer</i> , person, individual	<i>nihāyat</i> , limit, extremity
<i>nāyulā</i> , evil, unruly, difficult	<i>nihēv</i> , shout, hail
<i>nahādan</i> , <i>nihādan</i> : <i>n-</i> , to set,	<i>nihoiyat</i> , v. <i>nihāyat</i>
place	<i>nīla</i> , grey (of horse)
	<i>nīmbūl</i> , lime (fruit)
	" <i>nīm-iškau</i> ," v. <i>iškau</i>

<i>niqba</i> , (?), <i>niqba ba xus dād</i> , he gained control over himself	<i>raxt</i> , - <i>ā</i> , clothing; <i>raxtā i xum</i> , my clothes
<i>nisp</i> , <i>nisb</i> , <i>nisf</i> , half	<i>rama</i> , herd of horses
<i>nišāndan</i> , to seat, plant; 1st sg. pres. <i>inišowum</i> .	<i>rang</i> , colour
<i>nišastan</i> : <i>nišin-</i> , to sit down	<i>rasīdan</i> : <i>rus-</i> , to arrive, reach
<i>nišvār</i> , coarse food left over by a horse	<i>rāst</i> , <i>rāst</i> , straight, true
<i>nišōn d.</i> , to point out, show	<i>rāst k.</i> , to construct, make
<i>niwak</i> , salt	<i>rau"na</i> , <i>rauūna</i> , starting off
<i>n̄yād</i> , in front, ahead	<i>rawāk.</i> , to bring to pass
<i>niyāstan</i> : <i>niyer-</i> , look, look at	<i>rawūna</i> , v. <i>rau"na</i>
<i>nōly</i> , <i>nulγ</i> , sweetmeats	<i>rayētī</i> , acting as a cultivator
<i>nū</i> , new, fresh	<i>rē'ðan</i> : <i>rēz-</i> , to pour, spill, pour down on (trs. and intrs.)
<i>nūč</i> , v. <i>nuk</i> , point	<i>rēg</i> , sand
<i>nuft</i> , nose	<i>rērēhīn</i> , all covered with dung
<i>nuk</i> , <i>nuik</i> , <i>nūč</i> , point (of a thing), beak	<i>rēsistan</i> : <i>rēs-</i> , cf. <i>rē'ðan</i> , to pour down on, attack
<i>nuxud</i> , small kind of pea	<i>rī</i> , face, surface, top (of)
<i>nuxūn</i> , nail (of finger, etc.)	<i>rikāv</i> , stirrup
<i>nūñ</i> , bread	<i>rinde merd</i> , 'cute, unscrupulous man
<i>nūñzdāh</i> , nineteen	<i>rīš</i> , beard
<i>nurya</i> , silver	<i>rīša</i> , root
<i>nāzdin</i> , colt of 2½ years	<i>rīt</i> , moulted
r	
<i>rad w.b.</i> , <i>k.</i> , pass on, clear out (intrs. and trs.)	<i>rōjan</i> , clarified butter, ghee
<i>rā"dan</i> , <i>rahdan</i> , <i>rā"ðan</i> : <i>ruv-</i> , <i>riv-</i> , <i>rav-</i> , <i>r-</i> , to go	<i>rōh</i> , ridge of a hill; <i>wā rōh</i> , up above
<i>rafēq</i> , friend, companion	<i>rū</i> , tin
<i>rag</i> , vein	<i>rūd</i> , child; <i>rūdum</i> , oh, my child!
<i>rāh</i> , <i>rāh</i> , road	<i>rūftan</i> ; <i>mašk e rūft</i> , she filled the water-skin (with water)
<i>rahdan</i> , v. <i>rā"dan</i>	<i>rū'in</i> , entrails
	<i>rūñ</i> , thigh
	<i>rūndan</i> , <i>rōndan</i> : <i>rōn-</i> , to drive

<i>rūnikī</i> , crupper band	<i>handistan</i> , to laugh
<i>rūwād</i> , fox	<i>hanī</i> , yet
<i>rūz</i> , day	<i>hanjila</i> , nuptial chamber
h	<i>hār</i> , mad
<i>hāčuq</i> , in love, enamoured ; <i>hāčuq i f.k. wō i bēd</i> , he (she) fell in love with so and so	<i>hār</i> , thorn(s)
<i>haf</i> , <i>haft</i> , seven	<i>hara</i> , mud
<i>haftād</i> , seventy	<i>harika</i> , forked log used for anchoring tent rope ; heavy stones are placed on it
<i>hāga</i> , <i>hoya</i> , egg	<i>hars</i> , tears
<i>hai</i> , continually (gives sense of going on repeatedly doing something)	<i>hašt</i> , eight
<i>Haivullāh</i> , P.N. Habib Ullāh	<i>haul</i> , outcry, row
<i>hajdah</i> , eighteen	<i>haulād</i> , sweetmeats
<i>hātik</i> , earth ; <i>hātikas kerdan</i> , they buried him	<i>havdāh</i> , seventeen
<i>hākistūn</i> , burying-ground	<i>havīr</i> , yeast, dough
<i>hākum</i> , Governor, ruler	<i>hawāl</i> , circumstances, state of affairs
<i>hāl</i>    <i>xāl kandan</i> , to tattoo	<i>hawer</i> , information, news
<i>hallāj</i> , cure, remedy	<i>hētī</i> , <i>hītī</i> ( . . . na-), nothing
<i>hālū</i> , maternal uncle ; also a form of familiar address	<i>hēdan</i> , <i>hēdan</i> , to be, exist (only in pres. tense <i>hēd</i> , is, etc.)
<i>halum</i> , "arzan," millet	<i>her</i> , every
<i>hamu</i> , all	<i>her</i> , donkey
<i>hambū</i> , goatskin bag for flour, etc.	<i>her dōñ</i> , both
<i>hamī jūr hunē</i> , (it) is just like this, just thus	<i>hērmū</i> , pear
<i>hamīyo</i> , <i>hamyo</i> , this very, this same one	<i>hēš</i> , plough
<i>hamiyūnē</i> , (it) is just this	<i>hēš</i> , <i>kēš</i> , v. <i>qum</i>
<i>humuhō</i> , <i>hamuhū</i> , that par- ticular one	<i>hēškes</i> , <i>hiškes</i> , no one
<i>hanas</i> , panting	<i>hičkum</i> ( <i>sūn</i> ) + <i>na</i> , no one (of them)
	<i>hī(j)jā</i> , no where
	<i>hīn</i> , blood
	<i>hīrd</i> , small, fine (of powders, etc.)
	<i>hiškes</i> , v. <i>hēškes</i>
	<i>hištan</i> , v. <i>āštan</i>

<i>hīva</i> , firewood	<i>hu<sup>i</sup>m</i> , <i>hukm</i> , order, command
<i>ho kē</i> , <i>hu kē</i> , he who	<i>humsā̄t</i> , neighbour
<i>hōñā</i> , <i>hōwa</i> , house	<i>huner</i> , skill, cleverness
<i>hōwa</i> , v. <i>hōñā</i> , house	<i>hunāñ</i> = <i>ānāñ</i>
<i>hoya</i> , v. <i>hāga</i>	<i>huq z.</i> , to vomit
<i>hoyīna</i> , cooked eggs (fried on both sides ?)	<i>hār</i> , large saddle-bag, paniers
<i>hul</i> , ashes	<i>hāš</i> , intelligence
<i>hum</i> , also	<i>hušk</i> , dry
	<i>huwār</i> , <i>hawār</i> , level, quietly

## II. THE BADAHKSHANI AND MADAGLASHTI DIALECTS

### INTRODUCTION

THE dialects dealt with in this article are those spoken by the people of Badakhshān and of Madaglasht respectively.

The province of Badakhshān fills the north-easterly corner of Afghānistān. It is bounded on the north by the Oxus, which divides it from the Russian territory, while to the south of it lie Minjān and the mountain districts inhabited by the Kāfir tribes. On the east Badakhshān marches with Chitrāl at the Dōrah Pass, whence the waters of the Lutkoh flow down to join the Chitrāl or Kashgār River a few miles above the historic Chitrāl Fort.

Madaglasht is a small settlement of Persian-speaking foreigners planted in the middle of the principality of Chitrāl and entirely surrounded by the Kōwār-speaking subjects of the Mehtar of that state. It is situated in a high-lying mountain valley some twenty-six miles to the north-east of Drōsh. The Madaglasht stream is also, like the Lutkoh, a tributary of the Chitrāl River, into which it flows, on the left bank, about three miles above Drōsh.

This Persian settlement is of modern origin. Four families are said to have immigrated into Chitrāl from Zibak in Badakhshān. They found employment with the Mir i Kalān, the great Katōr Mehtar of Chitrāl, as iron-workers, but pressed by poverty some, or all, of them wandered on further afield to Chutiatān on the Malakand-Chitrāl road in Dīr territory. There two of their number died and were buried, and the remainder were invited back to Chitrāl by the Mehtar, who gave them land

to settle on in Madaglasht, where they continue to exercise their craft as iron-workers.

Six generations are said to have elapsed since the immigration, and the colony has increased to some thirty families. The pedigree of the leading family during this period is given as follows:—

Asākāluk  
Ustā Qurbān  
Shakar  
Ustād Murād  
Shir Muhammad

The last-named, Shir Muhammad, was my informant, and it was from him, and a somewhat brighter and more intelligent henchman, that I extracted the material retailed in the following pages.

For my Badakhshānī material I am indebted to two men of the Werdūj, who have remained nameless, but principally to one Nasim, son of Latif, hailing from Faizābād.

It will be seen that my sources of information were very restricted, and my informants did not make up for their deficiency in number by any special brilliance of intellect. The time at my command was also limited, as I left Chitrāl shortly after commencing my investigations and was unable to secure fresh informants or even to check the results obtained by cross-examining my original ones as I should have liked to do. In these circumstances the reader must be warned of the probability of individual eccentricities of pronunciation and idiom having been accepted as normal, apart from errors due to misunderstandings on my own part. Our means of communication was not entirely satisfactory, as the colloquial of Modern Persia presented difficulties to my informants, and my practical command of Kōwār, with which the Madaglashtis are well acquainted, was limited.

Anyone who has had experience of trying to elicit the characteristics of a colloquial tongue from an illiterate exponent of it will, in these circumstances, expect neither complete knowledge nor entire absence of error.

From the material here presented, however defective, it is sufficiently clear that these two dialects, which appear to be historically one and do not differ in any essential respect, are merely a form of the ordinary Modern Persian of Persian literature known as "Classical Persian". They are no separate Iranian dialects such as Yudghah, spoken by a small community at the head of the Lutkoh valley, and a number of other petty languages spoken in the Pamir region.

It is probable that they are very similar to "Kābuli Persian", the language of the Afghān court, and to the form of Persian which is used for correspondence in Chitrāl.

The Vocabularies present some words which are entirely strange to me, such as :

M.	<i>alaxšā</i>	jaw
B.M.	<i>lakik</i>	finger
B.M.	<i>fārīdan</i>	to wish, desire

and some borrowings from Kōwār, Pashtū, and Hindūstānī, but the number of these is on the whole surprisingly small, and the bulk of the words are familiar Persian in ordinary use at the present day in Persia. (See further § 39.)

#### CONTRACTIONS

The following contractions and abbreviations have been employed :—

- a. adjective.
- adv. adverb.
- Afȝ. Pashtū, the Afghān language.
- B. Badakhshānī.

Bx.	dialect of Modern Persian spoken by the Bakhtiārī tribes of S.W. Persia.
Gabri	Modern Persian dialect, spoken by the Zoroastrian (Zardushtī, Gabrī) communities of Yezd and Kermān.
H.	Hindūstānī.
k.	kerdan.
Ko.	Kōwār, the Chitrāli language.
M.	Madaglashtī.
Mn.P.	Modern Persian in general; the Persian of Persian literature, Classical Persian as opposed to O.C.P.
n.	noun.
O.C.P.	Ordinary Colloquial Persian of the present day.
P.	Panjābī.
P.Ar.	Arabic words used in Mn.P. and in O.C.P.
pr.	preposition.
pro.	pronoun.
s.	šudan.
v. i.	intransitive verb.
v. t.	transitive verb.
z.	zadan

The stress accent, in a few cases where it has been specially noted, is marked by a vertical line over the vowel on which it falls, e.g. *qalwā*.

ñ denotes that the *n*-sound is not complete, but is rather the nasalization of the preceding vowel.

|| between two forms denotes that they are recorded variants of the same word.

\* an asterisk before a word indicates that it has not been recorded and therefore must, strictly speaking, be regarded as hypothetical.

## PHONOLOGY

1. The ordinary vowel sounds in Badakhshānī and Madaglashtī are:—

<i>â</i>	as in law	I.P.A. symbol	ø
<i>ă</i>	„ far	„ „	æ
<i>à</i>	„ cat	„ „	æ
<i>a</i>	„ but	„ „	ʌ
<i>-a</i>	} the same as <i>ă</i> but shorter	„ „	θ
<i>-ah</i>			
<i>e</i>	as in her	„ „	θ
<i>ē</i>	„ date (Scots)	„ „	e (Scots)
<i>è</i>	„ death	„ „	ε
<i>i</i>	„ machine	„ „	i:
<i>i</i>	„ pin	„ „	I
<i>ü</i>	varying between French ému and peur	„ „	y to œ
<i>ū</i>	as in loop	„ „	u:
<i>u</i>	„ put	„ „	u
<i>ō</i>	„ mote (Scots)	„ „	o (Scots)
<i>o</i>	„ not	„ „	ɔ
<i>ai</i>	„ die	„ „	ai
<i>au</i>	„ howl	„ „	au
<i>oi</i>	„ boil	„ „	ɔɪ

~ over a vowel means that it is nasalized.

A point between two vowels indicates a hiatus.

The vowel sounds of B. and M. are the same, or practically the same, as those of ordinary colloquial Modern Persian, with the exception of *è* and *ü*, which are not found in Standard Persian, and of *ē* and *ō*, which in these dialects are usually monophthongal, while in O.C.P. they are more or less diphthongal as in English, i.e. *ē.i* and *ō.u*, as in *dē.it* (date), *mō.ut* (mote).

## 2. *å, ã.*

*å* is in both dialects the commonest pronunciation of etymological *ă*, but *ă, o*, and *ō* are also heard,

*ā* principally in M. *o* might frequently be more correctly represented by *å*, the short of *ā*, the actual sound lying between *å* and *o*.

*n* and *m* do not exert as strong an influence on a preceding *ā* as they do in many dialects of Mn.P. and even in O.C.P.

*ā + n* is usually pronounced *ān*, sometimes *ām* and *ōn* or *on*, but seldom *ān* as in vulgar O.C.P.

We have, however, M. *nān* against B. *nāñ*, *nāñ*.

In general the tendency for *ā* to become *ō* appears to be stronger in M.; cf.:

M.	<i>rōn</i>	B.	<i>rān</i>
M.	<i>bōm</i>	B.	<i>bām</i> , <i>bāng</i>
M.	<i>jūryōt</i>	B.	<i>jurýāt</i>

### 3. a, e.

(a) *a* and *e* are fairly constant, though occasionally influenced by a neighbouring palatal or *n*:

B.	<i>čimča</i>	M.	<i>čamča</i>
B.	<i>pānj</i>	M.	<i>pānj</i>

*-a + m* is usually *-am*, but sometimes *-um* as in the ordinals:

B.M. *čārum* fourth

Before *r* the sound is usually *e*.

(b) *a* is sometimes replaced by *ā* in B., e.g.: *āsp* || *asp*; *langārī* || M. *langarī*; B.M. *guzāram* for Mn.P. *guzaram*, I pass by; on the other hand, B.M. *guzaštan* for Mn.P. *guzāštan*, to leave behind.

It may be remarked that the languages of the neighbouring Chitrālī and Kāfir tribes show great uncertainty of vowel length and, within limits, quality.

(c) *e* = Mn.P. *ă*.

B.	<i>kerta</i>	shirt	Mn.P.	<i>kurta</i>
B.	<i>mēxeran</i>	they eat	„	<i>mīxvurand</i>
B.	<i>merry</i>	fowl	„	<i>mury</i>
M.	<i>müry</i>			

B.	<i>siperz</i>	spleen	Mn.P.	<i>sipurz</i>
M.	<i>xerd, xerlīk</i>		„	<i>xurd</i>
M.	<i>de</i>	two	„	<i>dū</i>
B.	<i>du, do</i>			
M.	<i>ne</i>	nine	„	<i>nuh</i>
B.	<i>nūh</i>			

Compare B.M. *murd*; B. *mēmbera, M. *mīmerad* with Mn.P. *murd*; *mīmirad*, where the present base is probably formed on the analogy of the past base, or else derived from an old simple present theme of the root *mar-*. Cf. Gabri *imērīt*, which similarly fails to correspond to the Mn.P. *mīmirad*.*

#### 4. ē.

- (a) ē = Mn.P. ē (O.C.P. ī), usually corresponding to O.P. *ai*, Av. *aē*.

In B. the ē sound is generally preserved, while in M. it is usually changed into ī as in the present-day speech of Persia:

B.	<i>bēd</i>	M.	<i>bīd</i>	willow
	<i>bēl</i>		<i>bīl</i>	spade
	<i>bēmār</i>		<i>bīh mār</i>	ill
	<i>dēg</i>		<i>dig</i>	pot
	<i>mē-</i>		<i>mī-</i>	verbal prefix pres. and imperfect tenses
	<i>safēd</i>		<i>safīd</i>	white
	<i>sē.ū</i>		<i>sī.ū</i>	apple

but B. and M. *gurēxt-* : *gurēz-* to run away

(b)	M.	<i>ē.i</i> = { -ā + i -ah + i		
		<i>bē.i</i> = <i>bah</i> + i	to	
		<i>deri.ē i kālān</i>	a big sea	
		<i>xānē i xidaš</i>	his own house	

- (c) ē replaces ā in:

B.	<i>xēstam</i>	Mn.P.	<i>(ber)xāstam</i>	I rose up
----	---------------	-------	--------------------	-----------

probably, however, owing to the analogy of the present base  $\chi\bar{e}z$ -, Mn.P. (*ber*) $\chi\bar{e}z$ -.

The M. is *werχistam* : *werχīz*.

(d) B.  $\bar{e}$  = M. *ya-* in B. *ēla*, M. *yalā*, open.

(e)  $\bar{e}$  alternates occasionally with *ai*:

B.M.	<i>baital</i>	horse, mare
M.	<i>bētalča</i>	filly (?)
M.	<i>bē.i, bai.i</i>	Mn.P. <i>ba, bi</i> , to

## 5. ē.

This sound occurs occasionally in place of *a, e; ē; u* and *i(h)*:

B.	<i>mēbēzam</i>	I sift	<i>bibēzīn !</i>	sift!
B.	<i>čē, čē?</i>	what?	Mn.P. <i>čih ?</i>	O.C.P. <i>či, čē?</i>
B.	<i>dēk, dēg</i>	pot	Mn.P. <i>dēg</i>	O.C.P. <i>dīg</i>
M.	<i>dīk, dīg</i>			
B.M.	<i>kērra i asp</i>	foal		cf. O.C.P. <i>kurra i asp</i>
B.	<i>χērdīm   </i>	we ate		Mn.P.
	<i>χürdīm</i>			<i>χvurdīm</i>
M.	<i>χürdīm</i>			
B.	<i>mēz</i>	table	Mn.P. <i>mēz</i>	O.C.P. <i>mīz</i>
B.	<i>tēz</i>	quick		O.C.P. <i>tīz</i>
M.	<i>tēz, tīz</i>			
B.	<i>mētēm</i>	I give	Mn.P. <i>mēdīham</i>	
B.	<i>kūn-, kin-, kēn-</i> , pres. base of vb. to do, Mn.P.			
	<i>kun-</i>			

## 6. ī.

(a) ī corresponds to Mn.P. ī, O.P. Av. ī.

B.M. *šīr* milk Mn.P. *šīr*

(b) ī occurs sometimes in place of, or alternating with, *i*:

B. *čmrūz* *būrāder* *χatārčk* *na tonīstum*

*berīnj* *jiger* *mīs*

M. *bīsi.ār* *dīl*

(c)  $\bar{i}$  = Mn.P.  $\bar{e}$ , O.C.P.  $\bar{e}$ .

This equation is chiefly found in M.

B.	<i>bēl</i>	M.	<i>bil</i>
	<i>dēwāl</i>		<i>dīwāl</i>
	but <i>hīzum</i>		<i>ēzum</i>

(d)  $\bar{i}$  = Mn.P.  $-ih$ , O.C.P.  $-ih-$ ,  $-\bar{e}$ .

B.	<i>mētī.a</i>	M.	<i>mūdi<sup>h</sup>ad</i>	Mn.P.	<i>mīdihad</i>
	<i>sē, sē</i>		<i>sī</i>		<i>sih</i>

(e)  $\bar{i}$  = Mn.P.  $u$ .

B.M.	<i>dīnyā</i>	Mn.P.	<i>dunyā</i>	
B.M.	<i>jīl</i>		<i>jul</i>	Hindu-
B.	<i>jūl</i>			<i>stānī jhūl</i>
M.	<i>śit, śid</i>		<i>śud</i>	
(B.)	<i>-u-, -ü-, -i-</i>			
B.M.	<i>śiś</i>		<i>śuś</i>	

(f) B.  $\check{c}ādīr$ ,  $\check{c}ādēr$  may be compared with Gabri  $\check{c}uwēr$ .

The O.C.P. is  $\check{c}āder$ ,  $\check{c}ādur$ .

M. *tsādar* may be compared with Afy. *tsādar*; and M. *tsader* (if the form is correct) with Hindu-*stānī īuddar*.

(g) The change  $\bar{u} \rightarrow \bar{i}$  common in many dialects of modern Persian (e.g. Bx. *dīr* = *dūr*, far) has not been noted either in B. or M.

## 7. i.

(a)  $i$  = Mn.P.  $i$ , O.C.P.  $i$ .

B.M.	<i>pider</i>	Mn.P.	<i>pidar</i>
------	--------------	-------	--------------

(b)  $i$ , as an alternative with  $\bar{u}$ , = Mn.P.  $u$ .

B.	<i>mēkinem, mekiünem</i>	Mn.P.	<i>mīkunam</i>
M.	<i>mīkinam, mīkünam</i>		
B.M.	<i>sirχ</i>	M.	<i>sürχ</i>
B.	<i>tiχm, tuχm</i>		<i>tuχm</i>
M.	<i>tuχ<sup>e</sup>m</i>		
B.	<i>kišā</i>	M.	<i>kūšā</i>
			<i>kūjā</i>

8. ū.(a) ū = Mn.P. ū, O.C.P. ū.

B.M.	<i>dūr</i>	$\chi\bar{u}n$
	$\chi\bar{u}b$	<i>būd</i>

(b) ū = Mn.P. ā, O.C.P. ā, ū before *m* and *n*.

B.	<i>dāmād</i>	M. <i>dāmād</i>	Mn.P. <i>dāmād</i>
B.M.	$\cdot\bar{s}\bar{u}n$	them, their	$\cdot\bar{s}\bar{a}n$
M.	<i>nūn</i>	B. <i>nān</i>	<i>nān</i> O.C.P. <i>nān</i> , <i>nūn</i>

(c) ū = Mn.P. ō, O.C.P. ū.

B.M.	<i>dūχt- : dūz-</i>	to sew
M.	<i>dūχt- : dūš-</i>	to milk
B.M.	<i>gūš</i>	ear
B.M.	<i>gūšt</i>	flesh
B.M.	<i>rūz</i>	day
B.	<i>sōχt- : sūz-</i>	to burn (v. i)
M.	<i>sūχt- : sūz-</i>	

(d) ū = Mn.P. au, O.C.P. ōu, au.

B.	<i>nū</i> recent	Mn.P. <i>nau</i> , O.C.P. <i>nau</i> , <i>nōu</i> , B.X. <i>nā</i> .
M.	<i>tūr</i> fashion, manner	P.Ar. <i>taur</i>
(B.)	<i>tār</i> )	

9. u.(a) u = Mn.P., O.C.P. u.B.M. *šumā*, *guftan*.(b) Mn.P. u is, however, frequently represented by ü and i.

B.M.	<i>gūl</i>	flower	Mn.P. <i>gul</i>
B.M.	<i>kūn-</i> , <i>kin-</i>		<i>kun-</i> pres. base of
(B.also <i>kēn-</i> , <i>ken-</i> )			<i>kerdan</i> , to do
B.	<i>kišā</i>	where	<i>kujā</i>
B.M.	<i>pūr</i>	full	<i>pur</i>

Note, however,

B.	<i>paxtam</i>	I cooked	<i>puχtam</i>
	<i>dexter</i>	daughter	<i>duχtar</i>
	<i>mez(d)</i>	wages	<i>muzd</i>

See also § 3 c.

(c) *u* = Mn.P. *a* before *m*.

- |    |                       |                         |                  |
|----|-----------------------|-------------------------|------------------|
| B. | <i>-um</i>            | termination of ordinals | Mn.P. <i>-am</i> |
| M. | <i>mīdum</i>          | I give                  | <i>mīdiham</i>   |
| B. | <i>mētēm</i>          |                         |                  |
| B. | <i>mēgum</i>          | I say                   | <i>mīgōyam</i>   |
| M. | <i>mīgum, mīgō.am</i> |                         |                  |

Note also

- |    |             |           |             |
|----|-------------|-----------|-------------|
| M. | <i>dust</i> | hand, arm | <i>dast</i> |
| B. | <i>dust</i> |           |             |

## 10. *ō* and *o*.

(a) *ō* = Mn.P. *ō*, O.C.P. *ū*.

- |      |                         |                    |                   |
|------|-------------------------|--------------------|-------------------|
| B.M. | <i>ōra</i>              | him, etc.          | O.C.P. <i>ūrā</i> |
| B.M. | <i>furōχt- : furōš-</i> | to sell            |                   |
|      |                         | also <i>furūš-</i> |                   |

M.	<i>bīgō!</i>	say !
----	--------------	-------

(B.) *bugū!*)

B.	<i>mēgō.a</i>	he says
----	---------------	---------

M.	<i>mīgō.ad</i>	
----	----------------	--

B.M.	<i>pōst</i>	skin
------	-------------	------

B.M.	<i>rōdu</i>	entrails
------	-------------	----------

B.	<i>sōχt</i>	it burned
----	-------------	-----------

all with *ō* in Mn.P. and *ū* in O.C.P.

(b) *ō* and *o*, alternating with *ā*, *ā* = Mn.P. *ā*, O.C.P. *ā*, *ū*, especially in M.

- |    |              |               |          |                  |                   |
|----|--------------|---------------|----------|------------------|-------------------|
| B. | <i>bām</i>   | M. <i>bōm</i> | roof     | Mn.P. <i>bām</i> | O.C.P. <i>bām</i> |
|    | <i>χō.er</i> | <i>χōhar</i>  | sister   | <i>χvāhar</i>    |                   |
|    | <i>rān</i>   | <i>rōn</i>    | thigh    | <i>rān</i>       |                   |
|    | <i>šāχ</i>   | <i>šōχ</i>    | branch   | <i>šāχ</i>       |                   |
|    | <i>šōna</i>  | <i>šānua</i>  | shoulder | <i>šāna</i>      |                   |
|    |              | <i>zōnū</i>   | knee     | <i>zānū</i>      |                   |

(c) *ō* = O.C.P. *au*, *ōu*, Av. *ao*.

B.	<i>gōsāla</i>	M. <i>gōsāla</i>	calf	Mn.P. <i>gōsāla</i>
----	---------------	------------------	------	---------------------

B.M.	<i>rōyan</i>		ghee	O.C.P. <i>rauyan, rōuyan</i>
------	--------------	--	------	------------------------------

(d) *o* = Mn.P. *a*.

B.M.	<i>soχt- : sanj-</i>	to weigh	Mn.P. <i>saχt- : sanj-</i>
------	----------------------	----------	----------------------------

## 11. ai.

There are not many examples of this sound in B. or M. The following are the chief which have been noted:—

B.M.	<i>ai</i>	from	Mn.P.	<i>az</i>
B.	<i>baitāl</i>	mare		
M.	<i>buitāl</i>	horse		
M.	<i>pai</i>	tendon		
B.M.	<i>paitauwa</i>	putties		
B.	<i>tai i</i>	in		
	<i>tai i</i>	beneath		

In M. the preposition *ba* before a pronoun becomes *bai.i*, *bē.i*.

*bē i man* to me    *bai i šumā* to you

## 12. au.

(a) *au* = Mn.P. *au*, *āv*, O.C.P. *ō<sup>u</sup>*, *au*, *āv*.

B.M.	<i>aurat</i>	woman	(Arabic 'aurat)
	<i>gau</i>	cow	Mn.P. <i>gāv</i> O.C.P. <i>gāv</i>
	<i>jāu</i>	barley	<i>jau</i> <i>jō<sup>u</sup></i>
	<i>šauhar</i>	husband	- <i>au-</i> - <i>ō<sup>u</sup></i>
M.	<i>nau i āsī.āb</i>	mill-water-	cf. O.C.P. <i>naūdān</i>
B.	<i>nā i āsī.āb</i>	ʃ shoot	wooden water-runnel for carrying rain off roof

(b) *au* = Mn.P. *āb*, *ab*, *af*.

B.	<i>aū</i>	M. <i>āv.</i>	water	Mn.P. <i>āb</i>
B.M.	<i>āftauras</i>		morning	(āftāb + ras)
	<i>paitauwa</i>		putties	(cf. Mn.P. <i>pātābā</i> (Steingass) and Bx. <i>paitauwa</i> )
B.	<i>aur</i>	M. <i>haber</i>	clouds	Mn.P. <i>abr</i>
	<i>kaus</i>	<i>kafš</i>	shoes	<i>kafš</i>
	<i>kaulēs</i>		ladle	<i>kaflez</i>
		<i>hauk</i>	red-legged	<i>kabb</i>
			partridge	

See also § 16 d.

(c) Other examples:—

- B. *ulanšā* M. *alaχša* jaw  
*jawwāri* *juwārī* Indian corn Afy. *jawār*

B.M. *kulau.ūr* sights of a gun

B. *birau.am, birawam* I go  
*śinauwīdān, biśinau* to hear; Mn.P. pres.  
 listen! base *śinō-y-*

13, o.i.

Alternately with  $\bar{a}.i$  for  $\bar{a}$  followed by  $y$  or  $i$ .

- |         |                   |    |                 |        |        |                |
|---------|-------------------|----|-----------------|--------|--------|----------------|
| B.      | <i>mē.oiyam</i>   | M. | <i>mī.oiyim</i> | I come | Mn.P.  | <i>mī.āyam</i> |
| B.M.    | <i>boi.īst</i>    |    |                 | must   |        | <i>bāyast</i>  |
|         |                   | M. | <i>goi.īdan</i> | coire  |        | <i>gā.īdan</i> |
| B.M.    | <i>muloiyim</i>   |    |                 | soft   | P.Ar.  | <i>mulā.īm</i> |
|         | <i>zoi.īd</i>     |    |                 | gave   | Mn.P.  | <i>zā.īd</i>   |
|         |                   |    |                 |        | birth  |                |
| also B. | <i>toi i ser</i>  |    |                 |        | under  |                |
|         |                   |    |                 |        |        | the head       |
| M.      | <i>tui i seri</i> |    |                 |        | pillow |                |

**14.** Attention may be drawn to the following isolated vowel variants:

- |      |                |   |
|------|----------------|---|
| B.   | <i>gīlām</i>   | perhaps corresponding to Mn.P. <i>gilīm</i><br>(the meaning of Mn.P. <i>gilīm</i> is<br>given by B.M. <i>qālīn</i> ; while the<br>meaning of Mn.P. <i>qālī</i> is given by<br>B. <i>gīlām</i> , M. <i>zilīmča</i> ) |
| B.   | <i>oi.īn</i>   | Mn.P. <i>āhan</i>   |
| B.M. | <i>poiyān</i>  | cf. Mn.P. <i>pāyīn</i>  |
| M.   | <i>zārdālū</i> | Mn.P. <i>zardālū</i>  |
| B.   | <i>zīrūk</i>   | <i>zīruk</i>  |

15. The consonantal sounds ordinarily heard in Badakhshānī and Madaglashtī are :

$$\begin{array}{ccc} q, k & t & p \\ g & d & b \\ x & - & f \end{array}$$

$\gamma$	$\delta$	$w, v$
$\check{c}$ (= $t\check{s}$ )	( $ts$ )	
$\check{j}$ (= $d\check{z}$ )		
$s, \check{s}$		
$z, \check{z}$		
$r, l; m, n, ng$ (= $\omega$ )	$y, w^*, v^*$	$h$
* as glides.		

There is little or no difference between the sounds represented by these symbols and the corresponding sounds in Mn.P.

## 16. Loss of Final Consonants.

There is some tendency to drop or slur final consonants. This tendency is more pronounced in B. than in M.

(a) B. normally lacks the final *d* of the verbal ending of the 3rd sg. pres., and both B. and M. lack the final *d* of the 3rd plural:

B. <i>mēkina</i>	M. <i>mīkünad</i> (or <i>-küna</i> )	he does
<i>mēkinan</i>	<i>mīkünén</i>	they do

(b) Final *t* following a consonant is often slurred or dropped in B. e.g.:

*šas*, sixty; *raf(t)*; *guf(t)*; *bē.es*, M. *b'ist*, stand still!; *as* || *ast*, is; also *bāt* (*bāyal*).

(c) Final *d* preceded by *z* is liable to be dropped:

B. *duz(d)*, *mez(d)*, *naz(d)* Mn.P. *duzd*, *muzd*, *nazd*

(d) Final *-ab* is reduced to *au* in B. *lau* and M. *šau*; and *-āb* to *-aū* and *-au* in B. *aū* (M. *āv*) and M. *χau(b)*, B. *χāb*, *χau*; cf. also B. *sē.ū*, M. *sī.ū*, apple, Mn.P. *sīb*. See § 12b.

## 17. Unvoicing of Final Voiced Stops.

(a) Final voiced stops in Mn.P. are frequently represented by the corresponding voiceless stops in B. and occasionally in M. where the phenomenon seems to be chiefly confined to verbal endings:

B.	M.	Mn.P.	-īd (2nd pl. verbal ending)
<i>arbāp</i>			<i>arbāb</i>
<i>būt, būd</i>	<i>būt</i>		<i>būd</i>
	<i>dāt</i>		<i>dād</i>
<i>dēk</i>	<i>dīk</i>		<i>dīg</i>
<i>fulāt</i>	<i>pūlāt</i>		<i>fūlād</i>
<i>gušāt</i>			<i>gušāda</i>
<i>jēp</i>	<i>jīb</i>		<i>jīb</i>
<i>jūrāp</i>	<i>jurāb</i>		<i>jūrāb</i>
	<i>kad, kat</i>		<i>kard</i>
<i>sup, sub</i>			<i>shubh</i>
<i>šap, šab</i>	<i>šau</i>		<i>šab</i>
<i>šut, šud</i>	<i>šīt</i>		<i>šud</i>
<i>zerd, zert</i>			<i>zard</i>

(b) For other treatment of -ab, -āb see §§ 12b and 16d.

(c) B. has the same change in the initial position in *tigma*, button, beside Mn.P. *dugma*.

### 18. χ and γ.

The spirants χ and γ sometimes appear to be confused :

B. <i>bāχ, bāχča</i>	M. <i>bātγ</i>	Mn.P. <i>bāγ</i>
<i>ustuyān</i>	<i>sutuxčān,</i>	<i>ustuyγān</i>

### 19. Change of Medial Voiced Stops followed by a Vowel to Spirants.

(a) I have only sporadic and inconstant examples of *d* → δ, as in :

B. *kudām* || *kudām*; M. *dādam* || *dādām*; *šudīm* || *šuδīm*

(b) The change -b + vowel → -w + vowel is general in B. and is sometimes found in M. :

B. <i>girewān</i>	M. <i>girbān</i>	Mn.P. <i>giribān</i>
<i>jerwuk</i>		cf. <i>jīb</i>

<i>kerwās</i>		(?) <i>kerbās</i>
---------------	--	-------------------

$\chi^{auwāndan}$	$\chi^{ābānd-} \parallel$	O.C.P.	$\chi^{vābāndan}$
	$\chi^{āwānd-} \parallel$		
$qalwa$		Afγ.	$qulba$
$rikāwī$	$rikābī$	H.	$rikābī$
$zuwān$	$zabān$	Mn.P.	$zabān$

## 20. Change of Spirant to Stop.

The change of spirant → stop is found in :

M.	$pilta$	match of matchlock	Mn.P.	$fūlūtū$ , for $fūlūla$
	$pūlāt$			$fūlād$

## 21. Change of f → u, b → u.

In B. -af + s and -af + š give -aus and -aus.

B.	$\gammaaus$	M.	$\gammaafs$
	$kauš$		$kafš$

M. has, however, -ab + k → -auk in :

M.	$kauk$	Mn.P.	$kabk$
----	--------	-------	--------

## 22. -ft.

The group -ft appears to give -χ in :

B.M.	$kuluχ$	Mn.P.	$kuluft$
------	---------	-------	----------

I have also B.M.  $bāχt- : bāχ-$  for Mn.P.  $bāft- : bāf-$ , to weave, but as I have in addition M.  $bāft- : bāf-$ , it is possible that this equation of  $bāχt-$  is wrong and that it should be bracketed with Mn.P.  $bāχt- : bāz-$ , to lose (a game). In that case the present base  $bāχ-$  would be due to analogical derivation from the past base.

In any case -ft is usually preserved in both dialects, as is evidenced by B.M. *raftan*, *guftan*, and M. *kuftan*.

## 23. k and g.

The palatal character of k and g is often emphasized in M. so that the sounds appear as  $k^i$ ,  $gy$ , e.g. : *kiam*, *gyašt*, *gyašt*.

## 24. č and j.

- (a) č and j correspond to the same sounds in Mn.P., but M. has *tsāder* (and *tsader*), beside B. *čādēr*, veil, sheet, probably a borrowing of the Afy. *tsāder*.
- (b) Again, B. *kišā*, M. *kūšā* correspond in meaning and use with Mn.P. *kūjā*, and š possibly represents -j- between vowels.  
Is B.M. *šūridan*, to seek, want, to be equated with Mn.P. *justan* : *jū-*, B.X. *justan* : *jūr-* ?  
In M. *pīšāh* š possibly represents č.
- (c) There is some uncertainty between s and š, as in various dialects of Mn.P. Thus :

B. <i>līst-</i> : <i>lēs-</i>	} to lick	Mn.P. <i>list-</i> : <i>līs-</i>
M. <i>list-</i> : <i>līs-</i>		
B. <i>rīšt-</i> : <i>rēs-</i>	} to spin	<i>rišt-</i> } : <i>rīs-</i>
M. <i>rīšt-</i> : <i>rīš-</i>		
B. <i>šūšt-</i> : <i>šū-</i>	} to wash	<i>šust-</i> : <i>šūr-</i>
M. <i>šīšt-</i> : <i>šūr-</i>		
B. <i>šīšt-</i> : <i>šīn-</i>	to sit	<i>nišast-</i> : <i>nišīn-</i>
M. <i>šišt-</i> ( <i>binuše!</i> impv.)		

but in general both dialects agree with Mn.P.

- (d) B. j = Mn.P. d in *jūšidān*, to milk, Mn.P. *dūšidān*. j occurs for d in Kowar, *jū*, two, Mn.P. *dū*. Perhaps the insertion of a palatal glide is the cause, dy and j tending to interchange, cf. the vulgar "jook" for "duke"; Prakrit *vijjut* for Skr. *vidyut*, French *jour* (*žūr*), Latin *diur-*, etc. I have met Swedes whosenearest approximation to the sound of English j was d + y, and who always said "dyoke" for "joke" and "dyest" for "jest", and so on.

## 25. z.

z is changed to i or dropped in :

- B.M. *ai* || *az*      Mn.P. *az*  
 M.    *akšāhi?*      (= *az kūšā*) from where ?

M.	<i>gyašt</i>	Mn.P.	<i>guzašt</i>
	<i>gyāšt</i>		<i>guzāšt</i>

and probably in :

B.M.	<i>bīča</i>	kid, for * <i>buzča</i> (?)
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## 26. r.

The loss of *r* before *d* in the B. *kad* = *kard*, which is restored in the ppc. *kerda*, appears exceptional.

In the case of B. *χatārik* an *r* has perhaps been dropped before the *t*. I was in doubt whether there was not in fact an *r*-sound. The word is presumably to be bracketed with M. *χertik* and Mn.P. *χurd*.

## 27. m.

- (a) An intrusive *b* is developed after *m* in B. *mē-mbera*, he is dying; cf. Gk. *μθροτός*.
- (b) *m* appears to be dropped in :  
*b'ānīm* for *bimānīm*, let us set down
- (c) *m* = *n* occurs in :

B.	<i>pām</i>	M.	<i>paham</i>	Mn.P.	<i>pahan</i>
B.M.	<i>wazmīn</i>		heavy	cf. P.Ar.	<i>wazn</i>

## 28. n.

-*ng*, except when followed by a vowel, is pronounced *n*. Followed by a vowel it becomes -*ŋg*-.

## 29. y.

Initial *y* tends to be dropped or modified in B. while retained in M.:

B.	<i>âftamaš</i>	Mn.P.	<i>yāftam-as</i>
<i>aχ</i>	M.	<i>yax</i>	<i>yax</i>
<i>ela</i>		<i>yala</i>	open

B. *weirā* and M. *yūra* (-*hā*)  
presumably the same word. the gums, are

## 30. w.

- (a) -w- ← -b-. See § 19 b.  
 (b) -awā → ā, o is found in B.M. *tānist-*, *tonist-*, Mn.P. *tawānist-*.  
 (c) v occurs in B. *jilāv*, Mn.P. *jilau*; *gāv* || *gau*; and M. *āv*, Mn.P. *āb*.

## 31. h.

- (a) Excrecent initial *h* is met with in :

M.	<i>haber</i>	Mn.P.	<i>abr</i>
	<i>hawāl</i>		<i>ahwāl</i>
	<i>hišq</i>		<i>išq</i>

- (b) On the other hand initial *h* is lost in :

B.	<i>(h)amū(n)</i>	Mn.P.	<i>hamīn</i>
	<i>(h)amū</i>		<i>hamān</i>
	<i>īsa</i>		<i>hiṣṣa</i>

- (c) In Mn.P. the *h-* has been maintained through the *haft* series and has then by analogy been continued to the *hašt* series. In B.M. the analogy has been applied otherwise :

B.M.	<i>haft</i>	<i>hašt</i>
	<i>abdah</i>	<i>aždah</i>
B.	<i>aftād</i>	<i>aštād</i>

- (d) In B. *astī*, *astīm*, etc., the spurious *h* of Mn.P. *hasti*, *hastīm*, does not appear.

- (e) Medial *h* is insecure, especially in B.

B.	<i>mēχāham</i> ,	M.	<i>mīχāham</i>	Mn.P.	<i>mīχvāham</i>
	<i>mēχōyam</i>				
	<i>χō.er</i>		<i>χōher</i>		<i>χvāhar</i>
	<i>pām</i>		<i>paham</i>		<i>pahan</i>
	<i>lēf</i>			perhaps	<i>likāf</i>
	<i>mēti.a</i>		<i>mīdi(h)ad</i>		<i>mīdihad</i>

## 32. y and w as Glides.

- (a) As in O.C.P., glides are commonly dispensed with or, at any rate, so reduced as to be negligible in

writing, for in such cases a written *y* or *w* would lead to exaggeration in pronunciation.

The use of glides may be studied in the paradigms of the verbs *guftan* and *āmadan* given in this article, but it is necessary to add that in more careful speech the glides are often restored and emphasized. Thus: M. *mīgoyam* || *mīgum*, but *mīrīm* || *mīrawīm* (where the *w* belongs to the root).

(b) Especially in B. the tendency to omit glides is sometimes carried further, and juxtaposed vowels are amalgamated as in the last examples given and in :

B. *bišūm yā na šūm* Should I wash it *šū + um*  
or not ?

*bišūš* wash it ! *šū + aš*  
(*ruftan*), *mērum* I sweep M. *mīrōyam*

See also the paradigms of *dādan* and *guftan*.

(c) Where an intervocalic *h* or *w* has been dropped, a *y* or *w* glide may sometimes arise in its place :

B. *χō.er* M. *χōher*, *χōwerzāda*

B. *mēχōyam* || *mēχāham*

M. *mīrōyam*

(d) *au* resulting from *ab*, *aw*, tends to develop a secondary *w* :

B. *au w aχ bast* the water froze  
*biravum* || *birau.um* || *birauwum*

*śinauwīdan*, *śinauwum* to hear, I hear

(e) A complication of succeeding vowels is relieved by changing *i* into *y* in :

*ai y aspā* of these horses Mn.P. *az īn asphā*

#### MORPHOLOGY AND CONSTRUCTION

### 33. Nouns and Adjectives.

(a) **Plural Termination.** The usual plural termination of nouns is *-hā*, *-ā*, as in O.C.P., but the names of certain animals and relations have their plurals in

*-ān* (*-wān*), probably in most cases alternately with *-ā*:

B. *χō.erān* M. *χōherwān* O.C.P. *χ<sup>vā</sup>.arā* sisters  
*gauwān* *gāvhā* cows

B.M. *sagān* *sagā* dogs

(b) **Accusative Suffixes.** The accusative suffixes are *-rā*,  
*-rā*; *-a*, *-na*:

B.M. *šumā rā*

B. *hamī asp a az kī*

*χeridī?*

*sar i zulf a*  
*mībura*

*i xaber a kai dāda*  
*būdan?*

*i zumin a galwa ka!*

*der šahr i Faizābād*

*ū-na dīdam*

M. *čūčahārā girifta*

*i xaber a kai bē.i*  
*tū dādand?*

*xirs Daula*

*Muhammad*

*a bār sāxt*

*xirs dast a pā i*

*ū-na kand*

From whom did you buy  
 this horse?

He cuts his hair

When had they given  
 this information?

Plough this land!

I saw him in the town  
 of Faizabad

Having caught the cubs

When did they give you  
 this news?

The bear took up and  
 carried off D.M.

The bear pawed (?) his  
 arms and legs

I am unable to assert the existence of the ending *-na*. I have it recorded only in the forms *ūna*, *hamūna*, *hamīna*, where the *n* may belong to the pronoun, giving the forms *ūn*, *hamūn*, *hamīn*, corresponding to the Mn.P. *ān*, *hamān*, *hamīn*. An accusative ending *-na* is, however, used in Bakhtiārī with a word ending in a vowel.

(c) The sense of the **Dative**, including "motion to", is ordinarily conveyed by using the preposition *ba*, but the accusative suffix *-a* appears sometimes to be employed, with or without the preposition *ba*:

- B. *ba šumā guft* M. *ba.i šumā* he said to you  
*guft*
- B. *berāder i xatārik kalāna guft* the younger brother  
 said to the elder
- M. *burd ba dīger jā.a* he carried him off  
 to another place

but it is difficult to assert the identity of the *-a* in *kalāna*  
 and *jā.a* with the *-a* of the accusative.

(d) **Suffix -k (-uk, īk).** A few nouns and adjectives have  
 a suffix in *-k*:

B.M.	<i>amuk</i>	paternal uncle
M.	<i>čūčik</i>	the young of animal or bird
B.	<i>dastak</i>	small bean
B.	<i>jēwuk</i>	pocket
M.	<i>xāluk</i>	maternal uncle
B.	<i>xetārik</i>	small
M.	<i>xertik</i>	
B.	<i>maidikik</i>	small
M.	<i>mā.ibandak</i>	plait
M.	<i>ninik</i>	some kind of relation, paternal aunt ?
M.	<i>pīčāluk</i>	fringe
M.	<i>pīšāk</i>	roll (?)
B.M.	<i>pušuk</i>	cat

Probably also :

B.	<i>gādik</i>	ewe
B.M.	<i>lakik</i>	finger

(e) As regards the syntactical relation between nouns  
 and adjectives, I have not noted any instance of  
 the adjective preceding the noun which it qualifies.

### 34. Numerals.

(a) The chief peculiarities are found in M., in which :

The 30's are rendered by 20 + 10, 20 + 11, etc. *bīst o*  
*dah*, *bīst o yāzdah*, etc.

„ 50's „ „ „ 40 + 10, etc.

The 60's are rendered by three score (plus one, etc.).  
*sī bīst* (*o yak*), etc.

,, 70's , , , three score plus ten, etc.

„ 80's „ „ four score (plus one, etc.).

and „ 90's presumably „ four score plus ten, etc.

This recalls the Kowar system of counting by multiples of 20; *bisir* = 20, *jū bisir* = 40, *trō.i bisir* = 60, and the similar but more extended use of *śil* (score) in Pashto as an alternative method of reckoning.

- (b) The modification of the *u*-vowel of *dă* and *năh* to *e* in *de*, two, *ne*, nine, is also peculiar to M.  
 (c) Again, in M. the distributives have an -*t* suffixed, which I do not remember to have met elsewhere :  
     *čărăt čărăt bigăr*     take four of each

### 35. Verbs.



In the Persian used in Chitral in correspondence such compositions as

*tasauvarīdan* to imagine, suppose

*kunānīdan* to cause to be done

are employed.

- (b) The causative infinitive termination in both B. and M. is *-åndan*, as usually in O.C.P., against *-änidän* in Mn.P.
  - (c) I have failed to note any forms of the Passive Voice in either B. or M., but they probably exist though not in frequent use.

(d) The 2nd person plural termination in B., *-in*, is common to Bakhtiāri, Kermānī, and other Persian dialects.

(e) In the case of verbs with distinct present and past bases, the present base is sometimes generalized. Thus:

B. <i>čind</i> : <i>čin-</i>	Mn.P. <i>čid-</i> : <i>čin-</i> ;
M. <i>čind</i> : <i>čin-</i>	Kermani Persian ( <i>wur</i> ) <i>čindan</i>
B. <i>χēst</i> : <i>χēz-</i>	Mn.P. ( <i>bar</i> ) <i>χvāst-</i> :
M. <i>χist</i> : <i>χiz-</i>	( <i>bar</i> ) <i>χēz-</i>
B. <i>šinawid</i> : <i>šinau-</i>	cf. older <i>šunuft</i> : <i>šunō-</i> and the dialects

(f) The prefix *ni-* of the Mn.P. forms is absent in :

B. <i>šišt</i> : <i>šin-</i>	Mn.P. <i>nišast</i> :
M. <i>šist</i> (pres. doubtful)	<i>nišin-</i>
B.M. <i>šānd</i> : <i>šān-</i>	<i>nišānd</i> :

cf. B.*χ*. *šūndan*.                           *nišān-*

Similarly the *an-* of Mn.P. *andāχtan* is missing in M. *dāχt* : *dōz*-, to throw.

(g) The Modern Persian verbal prefix *bar-* is represented, as in most Mn.P. dialects, by *wer-*

B.M. *werdāšt*                           Mn.P. *bardāšt*

(h) Where the tense and mood prefixes *mē-*, *mī-*, and *bi* are prefixed to a verb beginning with a vowel, elision may take place :

from *istādan* — B. *mēstum*, M. *mīstam*, I stand ; B. *bē.es* (i.e. *bēs*), M. *bīst*, stand !

### 36. Prepositions.

The only unfamiliar preposition is the *da* of M., corresponding generally in meaning to Mn.P. *bah*. Perhaps it is a mere distortion of *bah* due to the influence of the Pashtu particle *da* of the genitive and ablative cases.

The M. use of *derūn* as a preposition meaning *in*, *in the midst of*, is not paralleled, at least in O.C.P.

For examples of the use of the various prepositions in B. and M., see below, § 38.

### 37. Syntax and Idiom.

As regards syntax and general idiom, these dialects do not differ in many points from O.C.P.:

- (a) The present tense is used to denote the future, as generally in O.C.P., and the Mn.P. idiom of the present tense of *xvāstan* plus the past base of the principal verb does not appear to be known.
- (b) *xāstan* and *fāridan*, to want, wish to, and *boiyad bād*, etc., *boi.īst*, must, are followed in both dialects by *ki* and the present subjunctive of the verb.

In M. *boi.īst* also takes the infinitive:

*sumā rīt ē mīboi.īst i kār* What necessity was there  
rā kerdan ? for you to do this?

For examples, see s.v. in the Vocabularies.

- (c) *tānistun*, can, be able, is followed in both dialects, as in O.C.P., by the present subjunctive, which in M. may be introduced by *ki*. It can also be accompanied by the infinitive, which in B. appears to precede, and in M. to follow, it, e.g.:

B. *raftan namētānam* I cannot go  
M. *na tānistam raftan* I could not go

- (d) The *iżāfa i*, whether between noun and noun or noun and adjective, is occasionally omitted. It is similarly often omitted in other dialects of Persian, usually by elision when it comes into contact with another vowel, but sometimes merely through haste or carelessness of speech.

- (e) My Madaglashtī informant appeared frequently to use the pronouns and verbal forms of the 1st person plural instead of those of the 1st person singular. Possibly he was accustomed to thinking in the plural, and it came natural to him in giving a part of a verb to say "we come", "we go," rather than "I come", "I go". In Bakhtiārī there is often an inaccurate use of the numbers in

the case of verbs in the 3rd person where the subject is not expressed.

#### EXAMPLES OF PREPOSITIONAL AND ADVERBIAL EXPRESSIONS

**38.** The following examples of the use of the principal Prepositions and Adverbs may be found of interest.

N.B.—It should be noted that I have kept strictly within the limits of my scanty material, and have refrained from assuming or creating any words or forms, however probable, of which I have no actual record. Where blanks occur it is, therefore, not to be inferred that the forms do not exist, but only that my hurried inquiries failed to elicit them.

There is, for instance, no reason to believe that B. lacks a means of expressing the preposition "at" or M. the genitive "of thee".

Badaχšāni.

Madaglaštī.

(1) After (time).

<i>pas</i> (or <i>bād</i> ) <i>i āmadan i ū</i> , after he came	<i>pas</i> (or <i>bād</i> ) <i>āmadan i ū</i> , after he came
--	--

<i>pas</i> (or <i>bād</i> ) <i>az ū</i> , after that	<i>pas i ī ēt kār na kun</i> , don't do so after this
--	--

(2) After (place), behind.

<i>ū aqab āmad</i> , he came behind	<i>ō ai aqab āmad</i> , he came behind
--	---

<i>ūnā ba aqab i ō raftan</i> , they went after him	<i>ūnā ba aqab i ō raftan</i> , they went after him
--	--

(3) Among.

<i>mī.ān i merdum</i> , among the people	<i>derūn i merdum</i> , among the people
---	---

(4) At.

*ba sā.āt i šiš*, at 6 o'clock

Badaχšānī.

Madaglaštī.

## (5) Before (time).

<i>pēš az āmadan i ū</i> , before he came	<i>pēš i āmadan i ū</i> , before he came
	<i>pēš i āftau</i> , before sunrise

## (6) Before (place). See (11), "In front (of)."

## (7) Behind. See (2), "After."

## (8) Down, downwards.

<i>ai ser i kūh ser i azi šidīm</i> , we started down from the top of the hill	<i>ai koh poiyan āmad, yā bālā raft?</i> did he come down the hill or did he go up?
<i>rakaš kalapā as</i> , the road to (or from) it is downhill	<i>kalapā raftan</i> , to go downhill
<i>ai koh poiyan āmadan</i> , to come down the hill	

## (9) For.

<i>do ta beroi xedat bigīri</i> , take two for yourself	<i>dü ta bigīr ba xüdat</i> , take to for (to ?) yourself
---	---

## (10) From, from among, of.

<i>ai pār sāl tā ālē</i> , from last year up till now	<i>ai pārīna tā ālē</i> , ditto
<i>ai īna do ta bigīri</i> , take two of these	<i>ai īna dü tā bigīr</i> , ditto

## (11) In front (of).

<i>šumā pēš birawīn</i> , you go in front	<i>šumā pēš birawīd</i> , ditto
<i>pēš i ō raftam</i> , I went in front of him	<i>pēš i ō raftam</i> , ditto
<i>dar i xāna īstāda as</i> , he is standing in front of the house	<i>dar i derwāza ūšta būd</i> , he was sitting in front of the door of the house

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*mā raftīm da dar i derwāza,*  
we went to the front of  
the door  
*der i χāna*, in front of the  
house

## (12) In, inside, into.

*der šahr i Faizābād ūna*  
*dīdam*, I saw him in the  
town of F.

*ba χāna raftum*; *ba χāna*  
*i χidaš na būd*, I went  
into my (or the) house;  
he was not in his house

*ba tai i sandūq mānda*  
*būdam*, I had put (them)  
inside the box, in the box  
*tai i jēp*, in the pocket

*au ba dēg birēz*, pour water  
into the pot

*der Drōš*, in Drosh  
*der bāy ūšta būd*, he was  
sitting in the garden  
*ba χāna raftam*, I went into  
the house

*da χānē i χidaš na būd*, he  
was not in his house  
*derūn i χāna*, inside, into,  
the house  
*da derūn i sanāj gerdānd*,  
he put (them) into the  
skin-bag

*rišta i duraxt, ki derūn i*  
*zamīn ast*, the root of the  
tree (is that) which is in  
(under) the ground

*tai i sandūq* { *mānda* } do.  
*derūn i sandūq* { *būdam* }

*da jib i man būt*, it was in  
my pocket  
*derūn i jip bibin*, look in  
the pocket  
*au.a da dīg bidōz*, pour the  
water into the pot

## (13) Near, near to.

*χāna i ō ba χāna i man*  
*nazdik ast*, his house is  
near mine

*nazdik, qarib*

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## (14) Of, belonging to.

<i>bača i amuk</i> , uncle's child,	<i>bača i amūk</i> , ditto
child of uncle	
<i>ai χidam</i> , belonging to me	<i>ai χidam</i> , ditto
	<i>īnā ai kī an?</i> <i>īnā ai man</i> ,
	Whose are these? They are mine
<i>mål i man as</i> , it is mine	<i>mål i man ast</i> , ditto
"of" = from among.	See (10), "From."

## (15) On, on to, upon, over.

<i>rū i mèz</i> } <i>biguzārīn</i> , put	<i>da ser i mèz bimān</i> , ditto
<i>ser i mèz</i> } (it) on the table	
<i>bālā i bāng</i> } on the roof	<i>da bālā i bōm raftam</i> , I went on to the roof
<i>pušt i bāng</i> } <i>bālā i čub</i> , over (?) the stick	<i>gyāštamaš</i> } <i>der zamān</i> , I put <i>māndumaš</i> } it on the ground

## (16) Outside.

*bērūn īstāda būd*, he was  
standing outside

## (17) Round, round about.

<i>daur i χāna</i> , round the house	<i>daur i daraxt</i> , <i>daur i χāna</i> , round the tree, round the house
<i>daur ma daur</i> , all round, round about	

## (18) Since. See (10), "From."

## (19) To.

<i>ba mā bitī</i> , give (it) to me	<i>beiman</i> } <i>bide</i> , give (it) to <i>mārā</i> } me
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(20) To (after Verbs of Motion) appears to be *ba* in both dialects, as in O.C.P.

*ba kudām taraf mērawī?*,  
in what direction are you  
going?

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but in M. *da*, which seems generally to bear the sense of  
*in* or *on*, sometimes appears to replace *ba*.

(21) To (a person).  
*yak nafer firistâd pëš i*  
*Mâdaubîd*, he sent a man  
to M.

(22) Till, up to, for (of time).	
<i>tâ dîna rûz</i> , up till yesterday	<i>tâ dîna</i> , ditto
<i>tâ sî sâl</i> , for 30 years	<i>tâ sî sâl</i> , ditto

### 39. The Nature of the B. and M. Vocabularies.

(a) It has already been stated that the bulk of the words in both dialects are pure Persian, and a glance at the Vocabularies which follow will make this obvious. Many of the words have, however, become obsolete in the language as it is now spoken in Persia, but some of them have survived in everyday use in Hindūstānī. Where this is the case it is difficult to determine whether B. and M. have inherited them along with the other words they possess which are still current in the Standard Persian speech of the present day, or whether they have acquired them by borrowing from Hindūstānī and Pashtū.

The following may be cited as examples:

### B.M. *aurat* (P.Ar. and H. 'aurat')

B. *čimča* M. *čamča* (Mn.P., H. *čamča*)

- B. *kertā* M. *kirta* (Mn.P. *kurta*, H. *kurtā*)  
 B. *χāmaχā* (Mn.P. *χāhmaχāh* in constant use  
 in Afy.)  
 B. *mōza* (Mn.P. *mūza*, H. *mōza*)  
 B. *nāšpōtī* (Mn.P., H. *nāšpātī*)  
 B. *qalwa* (Mn.P. *qulba* = plough (Steingass);  
 Afy. *qulba* = yoke of oxen)  
 B.M. *rikābī* (Mn.P., H. *rikābī*)

(b) The following are probably direct borrowings from the Indian side:

M. *kōt* (Engl. through Hindūstānī; also known in Persia)

- M. *latta* (Panjābī *laṭṭhā*)  
 B. *mānja* M. *manja* (H. *mānjhā*; Panjābī *manjā*)  
 M. *tāmba* (H. *tāmba*; P. *tāmbā*)  
 B. *wāskat* (Engl. through Hindūstānī)

Perhaps also *kitta-sag*, cf. Hindūstānī *kuttā*)

(c) Direct borrowings from Pashtū (Afy.) appear to be scarce :

As above, B. *qalwa* has possibly been drawn from Pashtū.

B. *gādik* may perhaps be resolved into *gād* + *ik*, in which case it may be derived from Afy. *gad*, sheep.

M. *tīt* may be identical with Afy. *tīt*, low, short, stooping down.

M. *tsāder* is identical with the Afy. form. M. *tsader*. may be a mis-writing, otherwise it may be a borrowing of H. and Panjābī *čaddar* under Afy. influence.

B. *jauwārī*, M. *juwārī* are probably derived from Afy. *jawār*, but there is also H. and P. *ju.ār*.

(d) Borrowings from or through Kowār are naturally fairly numerous :

B. *āsaqāl*, M. *asaqāl*, a minor district official, is a title used in the Chitral administration “*āsaqāl*” (“*aksakāl*” O’Brien). I believe that it is a Turki word meaning “White Beard” (see J.R.G.S., vol. 1, No. 6, Dec. 1917, p. 411, where it is spelt “*aksakal*”).

B. *kâk*, dry, cf. Kowâr *kâk*, dried up.

B. *pârčam*, Ko. *pârčam*, *parčam*.

B. *šâlî*, M. *šâlî*, Ko. *šâlî*.

M. *arga*, Ko. *arga*.

M. *tōng*, cf. Ko. *tōng*.

M. *pâkûl*, Ko. *pakôl*.

M. *pûč*, Ko. *pûč*.

(e) After discounting all the manifestly Persian words which constitute the bulk of these vocabularies, and, again, those which can be traced to Kowâr, Hindûstâni, or Pashtû, there remain a score or two of words whose origin is obscure to me and to which I can suggest no parallels. They may be regarded as contributing to furnish a *raison d'être* for this article.

(f) There is no reason to suspect borrowings from geographically remote dialects of Modern Persian; where coincidence of form occurs it only argues a greater extension at some period of the word or form than one would have deduced from its isolated occurrence in a single dialect. The following points may be mentioned :

The identity of the vowel of the past base of B. *paxtan* and Gabri *pax-ōdmün*, to cook, in contrast to the *u* generally found in Mn.P. and O.C.P. *puxtan* is of interest.

Again, M. *tambân*, trousers, appears to be the same word as the Gabri *timbûn*, under-trousers, drawers. There is also H. and P. *tambâ*, loose pantaloons.

B.M. *paitauwa* is identical with Bakhtiâri *paitauwa*, putties; the ordinary Persian is *pâpîč*.

B. has *bûr*, grey, Bx. *bûr* = chestnut (of a horse).

B. *pas i pâ* is duplicated in Bakhtiâri poetry.

B. uses *fan* and Bx. *fand* = fraud, deceit. *Fund* is given in Steingass's Persian dictionary, but I do not remember hearing it in O.C.P.

Identical with B., *bâng* is Kurdi, *bâng*, roof.

(g) Both B. and M. differ from most dialects of Mn.P. in presenting few examples of Metathesis. I have *mijâz* for *mizâj* and *juryât* might represent the Turkish word, which I am unable to authenticate, but which is, I think, *juyurt*.

## PARADIGMS

N.B.—See note to § 38.

## 40.

## PERSONAL PRONOUNS

	Badaχšâni.		Madaglaštî.	
	1st Sg.		1st Pl.	
Nom.	<i>man</i>	I	Nom.	<i>man, ma</i> I
Acc.	<i>marā</i>	me	Acc.	<i>marā</i> me
Gen.	<sup>1</sup> <i>i mā</i> }      { of me		Gen.	<i>i man</i> of me, my
	<i>i man</i> }      { my			
Dat.	<sup>1</sup> <i>ba mā</i> }      { to me		Dat.	<i>bēimān</i> }      { to me
	<sup>1</sup> <i>ba mā</i> }      { to me			<sup>1</sup> <i>bēi mā</i> }      { to me
N.	<i>mā, mādā</i> (double plur.)		N.	<i>mā, mā</i> we
A.	<i>mārā</i>		A.	<i>mārā</i> us
D.	<i>ba mā</i>			to us
		2nd Sg.		
N.	<i>tū, to</i>		N.	<i>tū, (tā)</i> thou
A.	<i>tura</i>		A.	<i>turā</i> thee
G.	<i>i tā</i>			of thee, thine
D.	<i>ba tū, tera</i>		D.	<i>bē i tū</i> to thee
		2nd Pl.		
N.	<i>šumā, šumāhā</i> (double plur.)		N.	<i>šumā</i> you
A.	<i>šumā ra</i>		A.	<i>šumā rā</i> you
G.	<i>i šumā</i>		G.	of you, yours
D.			D.	<i>bē i šumā</i> }      { to you
				<i>ba i šumā</i> )

<sup>1</sup> Perhaps plural forms used with sense of singular.

		3rd Sg.		
	Badaχšāni.		Madaglaštī.	
N.	ū, (ūn ?)	N.	ō, ū	he, she, it
A.	ōrā, ōra; ūna	A.	ōrā	him, her, it
G.	i ū, i ū	G.	i ū, i ū	his, hers, its
D.	ba ū	D.	ba ū	to him, etc.
		3rd Pl.		
N.	ānhā, ūnā	N.	ūnhā	they
A.		A.	ūnhā rā	them

*Note.—išān and ūšān are not found.*

### ENCLITIC PERSONAL PRONOUNS

1st.	Sg. -um	Pl. -mūn	Sg. -um	Pl. -mōn
2nd.	-at	-tūn	-at	-tōn
3rd.	-aš	- <i>(i)šōn</i> , -šūn	<sup>1</sup> -aš	-šōn, -šūn

### 41. DEMONSTRATIVE ADJECTIVES AND PRONOUNS

This	N. ī	Pl. īna	N. ī
	A. īrā,		A. īrā
That	N. ū		N. ū, ū
	A. ūrā, ūna		A. ūrā
This same (pro. and adj.)	N. } A. }	(h)amī <sup>2</sup>	N. } A. } hamīn
That same (pro. and adj.)	N. } A. }	(h)amu <sup>2</sup>	N. } A. } hamūn

<sup>1</sup> I have -aš for -as twice in my M. notes, and in one instance I appear to have confirmed it. Bx. has -as and -šūn regularly for -aš and -šūn, but in M. it is at best only an occasional lapse probably due to careless speech.

<sup>2</sup> Probably also in pronominal sense (h)amīn and (h)amūn as in hamīna, hamūna dīdum, where the n probably pertains to the pronoun. See § 33b.

## 42.

## REFLEXIVE PRONOUN

Myselv	<i>χidam</i> , <i>χüdīm</i> , <sup>1</sup> <i>χidīm</i> <sup>1</sup>	<i>χüdam</i>
Thyselv	<i>χedat</i>	
Himself	<i>χidaš</i>	

## 43. INTERROGATIVE ADJECTIVES AND PRONOUNS

Which man ? (adj.)	<i>kudām</i> } <i>kudām</i>	<i>šaxs</i> ?	<i>kudām</i> <i>šaxs</i> ?
Which of them ? (pro.)	<i>kudām-šūn</i> ?		<i>kudām-šūn</i> ?
What ? (pro.)	<i>čī</i> ? <i>čē</i> ?		<i>čī</i> ? <i>čē</i> ?
Who ?	<i>kī</i> ?		<i>kī</i> ?

## 44.

## VERBS

Badaχšāni.

Madaglašti.

(a)

\*Būdan, to be

*būd-* : (*h*)ast-

## Present

Sg. 1. ( <i>h</i> )astum	Pl. 1. ( <i>h</i> )astīm	Sg. 1.
2. ( <i>h</i> )astī	2. ( <i>h</i> )astīn	2.
3. <i>as(t)</i>	3. ( <i>h</i> )astan(d)	3. <i>ast</i>

## Preterite Indicative

Sg. 1. <i>būdam</i>	Pl. 1. <i>būdīm</i>	Sg. 1. <i>būdam</i>	Pl. <i>būdīm</i>
2. <i>būdī</i>	2. <i>būdīn(-īt)</i>	2. <i>būdī</i>	<i>būdīt</i>
3. <i>būd</i> ( <i>būt</i> )	3. <i>būdan</i>	3. <i>būt</i>	<i>būdan</i>

## Subjunctive

Sg. 1. <i>bāšam</i>	Pl. <i>bāšīm</i>	Sg. 1. <i>bāšam</i>
2. <i>bāšī</i>	<i>bāšīn</i>	2.
3. <i>bāša</i>	<i>bāšan</i>	3.

## Imperative

Sg. 2. *bāš!* Neg. *na bāš!* Sg. 2. *bāš!* Neg. *na bāš!*

<sup>1</sup> Probably plural forms. It was difficult to make sure that the plural was not being used where the singular was intended, or with the sense of the singular.

	Badaχšānī.	Madaglašti.
(b)		Enelitic Verb
	(tang)-um, I am (in difficulties)	
.. um	.. (astīm)	.. um .. īm
.. (astī)	.. (astīn)	.. ī .. īt
.. (ast, as)	.. (astand, astan)	.. (ast) .. an(d)

## 45. \*šudan, to become

B. šud-, šüd-, šid- : šaw-	M. šüd-, šud- } : šaw-
šiδ-, šuδ- }	šaw-

## Present Indicative

mēšawam	mēšawīm	mēšawam	mēšawīm
mēšawī	mēšawīn	mēšawī	mēšawīt
mēšawa	mēšawan	mēšawa(d)	mēšawan

## Preterite Indicative

Sg. 1. šudam	Pl. šudīm	Sg. 1. šidam	Pl. šidīm
2. šudi	šudīn	2. šidī	šidīt
3. šud (šut)	šudan	3. šit	šidun

## Imperfect

Sg. 1. bišudam
2. bišudī
3. bišud

## Present Perfect

Sg. 1. šuda am	Sg. 3. šud' as(t)
----------------	-------------------

## Pluperfect

Sg. 1. šuda būdam	Sg. 1. šuda būdam
	2. šuda būdī

## Present Subjective

Sg. 1. bišawam	Sg. 1. (rawān) šawum
	3. bišawa(d)

## Present Perfect Subjective

Sg. 3. šuda bāša(d)
---------------------

## Imperative.

Sg. 2. -šu !	Pl. -šawīn !	Sg. 2. še !	Pl. šewīt !
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Badaχšānī.

Madaglaštī.

## 46. \*kadan, \*kerdan, to do

<i>kad-</i>	<i>kin-</i>	<i>kad-</i>	<i>kün-</i>
<i>kað-</i>	<i>kün-</i>	<i>kerd-</i>	<i>kin-</i>
<i>kerd-</i>	<i>ken-, kén-</i>		

## Present Indicative

Sg. 1. <i>mēkinam</i>	Pl. <i>mēkinīm</i>	Sg. 1. <i>mīkünam</i>	Pl. <i>mīkünīm</i>
2. <i>mēkinī</i>	<i>mēkinūn</i>	2. <i>mīkünē (-ī)</i>	<i>mīkünīt</i>
3. <i>mēkina</i>	<i>mēkinan</i>	3. <i>mīkūna(d)</i>	<i>mīkünēn (-an)</i>

## Preterite

Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>	Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>
(or <i>kaðam</i> )			
2. <i>kadī</i>	<i>kadīn</i>	2. <i>kadi</i>	<i>kadīt</i>
3. <i>kad</i>	<i>kadan</i>	3. <i>had (kat)</i>	<i>kadun</i>

## Imperfect

Sg. 1. <i>mēkadām</i> , etc.	Sg. 1. <i>mīkadām</i> , etc.
also <i>bikadām</i> , etc.	

## Present Perfect

Sg. 1. <i>kerda am</i>	Pl. <i>kerda īm</i>	Sg. 1. <i>kada am</i> (or <i>kerda</i> )
2. <i>kerda ī</i>	<i>kerda īn</i>	
3. <i>kerda as</i>	<i>kerda an</i>	3. <i>kad' as</i>

## Pluperfect

Sg. 1. <i>kerda būdam</i>	Pl. <i>kerda būdīm</i>	Sg. 1. <i>kada būdam</i>
2. <i>kerda būdī</i>	<i>kerda būdīn</i>	(or <i>kerda</i> )
3. <i>kerda būd</i>	<i>kerda būdan</i>	

## Present Subjective

Sg. 1. <i>bekenem</i>	Pl. <i>bekenīm</i>	Sg. 1. <i>bekinam</i> (same endings as indic.)
2. <i>bekenī</i>	<i>bekenīn</i>	
3. <i>bekena</i>	<i>bekenan</i>	

## Present Perfect Subjective

Sg. 1. <i>kerda bāšam</i>	Pl. <i>kerda bāšīm</i>	Sg. 1. <i>kada bāšam</i>
2. <i>kerda bāšī</i>	<i>kerda bāšīn</i>	2. <i>kada bāšī</i>
3. <i>kerda bāša</i>	<i>kerda bāšan</i>	

Badaχšānī.

Madaglaštī.

## Imperative

Sg. 2. *bikeh!* *biko!* Pl. *bekenīn!* Sg. 2. *bikun!* Pl. *bikünīt!*Neg. *na ka!* *nakenīn!* Neg. *{na kun!* *{na kunit!*  
*{ma kun!* *{makunīt!*

47.

## \*dâdan, to give

*dâd-* : *tī-*, *t-**dâd-* :  $\begin{cases} dī-, dē- \\ d-, dēh- \end{cases}$ 

## Present Indicative

Sg. 1. <i>mētēm</i>	Pl. <i>mētīm</i>	Sg. 1. <i>mīdum</i>	Pl. <i>mīdīm</i>
2. <i>mētī</i>	<i>mētīn</i>	2. <i>mīdī</i>	<i>mīdīt</i>
3. <i>mētī.a</i>	<i>mētī.an</i>	3. <i>mīdī<sup>h</sup>ad</i>	<i>mīdī.an</i>

(also *namītūm* 1st sg. neg.)

## Preterite

Sg. 1. <i>dâdam</i>	Pl. <i>dâdīm</i>	Sg. 1. <i>dâdam</i>	Pl. <i>dâdīm</i> (-δ-)
2. <i>dâdī</i>	<i>dâdīn</i>	2. <i>dâdī</i>	<i>dâdīt</i>
3. <i>dâd</i>	<i>dâdan</i>	3. <i>dât</i>	<i>dâdan</i>

## Present Perfect

Sg. 1. <i>dâda am</i>	Pl. <i>dâda īm</i>	Sg. 1. <i>dâd' am</i>	Pl. <i>dâd' īm</i>
2. <i>dâda ī</i>	<i>dâda īn</i>	2. <i>dâd' ī</i>	<i>dâd' īt</i>
3. <i>dâda as</i>	<i>dâda an</i>	3. <i>dâd' ast</i>	<i>dâd' an</i>

## Pluperfect

Sg. 1. *dâda bûdam*, etc.      Sg. 1. *dâda bûdam*, etc.

## Present Subjective

Sg. 1. <i>bitēm</i>	Pl. <i>bitīm</i>	Sg. 1. <i>bidīm</i>	Pl. <i>bidīm</i>
2. <i>bitī</i>	<i>bitīn</i>	2. <i>bidī</i>	<i>bidīt</i>
3. <i>bitī.a</i>	<i>bitī.an</i>	3. <i>{bidē.ad</i>	<i>{bidē.an</i>

## Imperative

Sg. 2. *bitī!*      Pl. *{bitīn!*      Sg. 2. *{bidi!*      Pl. *bidīt!**{bitēn!*      *{bidē!*Neg. *na tī*      *{na tīn!*      Neg. *{na dī!*      *na dīt!**{ma tīn!*      *{ma dī!*

Badaχšānī.

Madaglaštī.

48.

\*guftan, to say

guf(t)- : gū-, gō-, g-

guft- : gō̄-, gū-, g-

Present Indicative

Sg. 1. mēgum Pl. mēgīm      Sg. 1. {mīgum Pl. {mīgīm  
   |mīgo.am {mīgo.īm2. mēgō.ē      mēgīn      2. {mīgū.ī {mīgū.īt  
   |mīgī {mīgīt

3. mēgō.a      mēgo.an      3. mīgō.ad      mīgō.an

Preterite

Sg. 1. guftam Pl. guftīm      Sg. 1. guftam Pl. guftīm

2. guftī      guftīn      2. guftī      guftīt

3. guft (guf)      guftan      3. guft      guftan

Imperfect

Sg. 3. mēguft      Sg. 3. mīguft

Present Perfect

Sg. 1. (guft' am ? etc.)      Sg. 1. guft' am

3. guft' ast

Pluperfect

Sg. 1. (gufta būdam ? etc.)      Sg. 1. gufta būdam

Imperative

Sg. 2. bugū! Pl. bugīn!      Sg. 2. bigō! Pl. bigō.īt!

Neg. na gū!      na gīn! Neg. na go!

49.

\*raftan, to go

raft- : raw-, rau-

Present Indicative

Sg. 1. mērawum Pl. mērawīm      Sg. 1. mīrawum Pl. mīrawīm

2. mērawī (-ē)      mērawīn      2. mīrawī      mīrawīt

3. mērawa      mērawan      3. mīrawad      mīrawan

Preterite

Sg. 1. raftam Pl. raftīm      Sg. 1. raftam Pl. raftīm

2. raftē      raftīn      2. raftī      raftīt

3. raft (raf)      raftan      3. raft      raftan

Badaχšāni.

Madaglašti.

Present Perfect

Sg. 3. *rafta ast*

Pluperfect

Sg. 1. *rafta būdam*, etc.      Sg. 1. *rafta būdam*, etc.

Present Subjective

Sg. 1. *birawum, birau.um,*  
*birauwam*Sg. 2. *birawī*, etc.

Imperative

Sg. 2. *birau!* Pl. *birawīn!*      Sg. 2. *bīra, birau!* Pl. *birawīt!*  
Neg. *na rau!*      *na rawīn!* Neg. *na ra!*      *narawīt!*

50.

\*âmadan, to come

âmad- : *oi(y)-, â-*

Present Indicative

Sg. 1. <i>mē.oiyam</i>	Pl. <i>me.oī.īm</i>	Sg. 1. <i>mī.oiyim</i>	Pl. <i>mī.oiyīm</i>
(-âyam)			
2. <i>mē.oī.ī</i>	<i>me.oī.īn</i>	2. <i>mī.oiyī</i>	<i>mī.oiyīt</i>
3. <i>mē.oiyā</i>	<i>me.oiyān</i>	3. <i>mī.oiyad</i>	<i>mī.oiyān</i>

Preterite

Sg. 1. <i>âmadam</i>	Pl. <i>âmadīm</i>	Sg. 1. <i>âmadam</i>	Pl. <i>âmadīm</i>
2. <i>âmadī</i>	<i>âmadīn</i>	2. <i>âmadī</i>	<i>âmadīt</i>
3. <i>âmad</i>	<i>âmadan</i>	3. <i>âmad</i>	<i>âmadan</i>

Pluperfect

Sg. 1. *âmada būdam*, etc.      Sg. 1. *âmada būdam*, etc.

Present Subjective

Sg. 1. *bi.oiyam*, etc.      Sg. 1. *bi.oiyim*, etc.

Imperative

Sg. 2. *bē.â!* Pl. *bē.â.īn!*      Sg. 2. *bī.â!* Pl. *bī.oī.īt!*  
Neg. *nēyâ!*

## TEXTS

## SPECIMENS OF BADAXŠĀNĪ

## I

This text was the result of an attempt to explain the parable of the Prodigal Son to my informant, and get him to give a version of it in Badaxšānī. He had, however, strong views as to what would naturally occur in such a family crisis; witness the intrusion of the cousin.

*Yak ḫadam dū bača dāšt. ḫatārīk bača ba pidar i ḫüdaš guft: “Ē‘ pider, īsa i brāder i kalān aloi.īd biko; īsa i man ham aloi.īd biko.”*

*Birāder i ḫatārīk kalān a guft ki: “Īsa i tū bīsyār šuda as. Mā o šumā ai yak pider hastīm, birāber mēgīrīm.”*

*Bača i amukaš ḥamad o guft ki: “Īsa i mārā ḫāmaχā bi mā bitē (or ḫāmaχā bitē)m) kī amuk i mā as.”*

(*Guftan*) “*Sa‘r bī.ā, waxt īsa i tera mētīm”.*

“*Sa‘r ham ḥamadīm ba mā na dādī. Mārā fan zadi. Čera fan mēzanī? Haq i mā bitē.*”

## II

This second version of the same parable represents an attempt to get my informant to render it sentence by sentence, but by this method I had myself first to make a probable rendering and then to try to get it altered or corrected. In these circumstances the result cannot be regarded as the free and natural expression of a Badaxšānī, though it is, I believe, fairly correct and intelligible.

*Yak ḫadamī dū bača dāšt. Bača i ḫatārīk ba pidar i ḫüdaš guft: “Ē‘ pider, o haq i ḫidam ba man bitī.” U waxt pideraš ba dū bača i ḫüdaš māl i ḫüdaš taqṣīm kad.*

*Bād ai čand rūz ḥ bača i ḫatārīk māl i ḫidaš jam kad, ba yak mulk i dūr safar kad. Unjā māl ḫidaš ba*

*xušguzerānī<sup>1</sup>* talaf kad. *Waxtē kē hama's a talaf kerda būd da ū mulk qāti saxtīn uftā(d); ī ham bisyār tang āmad.* Raft pēš i yakī az merdumān i o mulk wa ba ū šerik šūd. Ú merd ham urā ba jangal firistād ki xūk i xudaš rā bičerānad.

Dilaš xās(t) ki hamū xurāk bixerim ki xūkā mēxeran, wa ba ū kasī čīzī na dād. Ba xudaš yak fikeri mēkad (or, fiker i xudaš a kad), ba xudaš guft ki: "der xānā i pider i mā če qad nōker ki tanxā mēgīran hastand; wa nūn i ziyātī ham dāran wa mā ai gišnagī mēmberam. Ālē mēxēzam, pēš i pider i xud mērawam wa mēgum: "Ē pider, ham ba xudā xilāfi kadam ham ba šumā, wa loi.īq nīstam ki piser i šumā xānda bāšam, ālē ai nōkerhā xidat yak tarah marā nigahdār."

Ō waxt xest o raft pēš i pider i xüdaš. Ālē bisyār dūr būd, pider i xidaš ūra dīd, ba dalaš rā.am āmad, dāu.īd wa ūna ba bayal xidaš girift wa būsa kad.

#### SPECIMENS OF MADAGLAŠTĪ

##### I

*Yak merdī būd, Daula Muhammad, raft ba kūh. Da kūh raft kat i yak nafer i dīger. Bād xīrs ba ūnā pēčidaš. Ki pēčid, ūnā yak nafer gurēxt. Xīrs hamū Daula Muhammad a bār sāx girē (girift) burd ba dīger jā.a. Raft patik i ūna kand, dast a pā i ūna kand. "Ē zinda's" gufta. Ú xīst him marda kerda ast.*

*Bād raft o xīrs ba sang ki şax bē.āram da bālā i bār künim. Bād ū ba şax mānd wa ī gurēxt.*

*Daula Muhammad rafta ba kūh čūčahā i palang ba kuh dīd. Čār čūča būd. Aqb ters kerda bergašt ba xāna. Da xāna āmad, sanāj girifta. Waxt i āftau nīmrūz da hamū tarak rasīda, hamū čūčahā ra girifta da derūn i sanāj gerdānda as, ser i sanāj basta kerd, ba aqb gašt, nīm i rah āmad.*

<sup>1</sup> *xušguzerānī* = enjoying oneself without regard for consequences. It is hardly as strong as "riotous living".

*Palang xaber šid, āmad. Āmad ba qisläq qarib šid. Ü ham ba qisläq rasida az zir i qisläq aqab gašt wâsté i čüčahâš. Āwurd tit kerd da bâm der pîš i Mîtaržau i Drôš. Sagahâ ba hamün čüčuhâ ser dâdand. Heci pîš nu šidan ai bûvi zôrâwer.*

*Ba unhâ Mîtaržau inâm kerd, ham čüčahâ Mîtaržau ba Drôš burd.*

The narrator, Shîr Muhammad, was a poor hand at telling a story, and it was difficult to obtain explanations from him. I am not clear about the meaning of parts of the first paragraph:

*kat* obviously means “along with”, but I know nothing about the word.

*pêcîdaš*. *pêcîd* suggests “hugging”, but the general sense seems to be “set upon”. -aš probably for -şan and apparently ungrammatical.

*bâr sâxt* glossed “carried”.

*patik* glossed “eyelids”, but I do not know the word.

*Palik* is the Kôwâr for “eyelid”.

*χisi* probably = *χudaš râ*.

*şax* glossed *taxt i sang*.

*bûd*. *Aqb* . . . MS. has *bâd aqb*. *Bâd* would be more natural than this independent ‘*aqb*’.

*tarak*. I do not know whether the word is ترک or طرق nor what it means. There is Bx. *tarak* = crack, spilt, and here the meaning might possibly be a “clef” in the rocks.

*az zir* . . . čüčahâš. There seems to be some confusion.

Presumably it went back because it could not find its cubs. Otherwise omit *aqab*. “It went about on the lower side of the village (looking) for its young.”

## II

*Yak mard bûd, Dilarâm nom dâšt. Āşıq šid, guft ki :*

*Bülbül ba bâyo raft,*

*Nazar ber nihâlo kat.*

- Åhī kašid, qāmat i Lēlī xīyālo kad.  
Dūlarām dilberī, Sangil tu kāfiri.
5. *Dil 'amrā'te mīberī*  
*χüd yār i mā šawī(t).*  
*Dāro madī, tabīb,*  
*Mā dārim dard i hišq*  
*Mā bēh namīšawīm,*
10. *Tu badnām mīšavī.*  
*Dūlarām dilberī, Sangil tu kāfiri.*  
*Åmad nimāz i šām*  
*Nē-åmad nigār i man*  
*Yak dīda pā.as dāštam*
15. *χāb i man harāmo šid.*  
*Dūlarām dilberī, Sangil tu kāfiri.*  
*Dil hamrā'te mīberī*  
*χüd yār i mā šawīt.*  
*Malahim ba kūh, ū dašt ū bīyābān yarībo nīst.*
20. \* *Herjā birasīt, xaima zad o bārigā girift (o) hīc*  
*yarībo nīst*  
 \* *Dūlarām dilberī, Sangil tū kāfiri.*

This was the only piece of verse which Shir Muhammad could produce, and his knowledge of it seemed very uncertain. I suppose it to be a garbled form of some popular Persian love-song, and not native to Madaglasht nor even probably to Badakhshān.

The *o*'s and *ū*'s recurring throughout are presumably metrical expedients. They were pronounced as if they were part of the preceding word.

1. 4. *sangil* presumably = *Sang-dil*.
1. 14. *pā.as* presumably = *pās* of *pās-bān*.
1. 19. *Malahim* probably for *malā'im*.  
*yarīb* here and in l. 20 perhaps means "out of place".
1. 20. Is *Dūlarām* or *Sangdil* the subject ?  
*Birasīt* probably *birasīd* = *mīrasīd* 3rd sing. imperf.

## TRANSLATION OF SPECIMENS

## B. I

A man had two sons. The younger son said to his father: "O father, divide off my elder brother's share (of the inheritance), and divide off my share likewise" . . .

The younger brother said to the elder: "Your share has been made too big. You and I are of one father, and we (should) share alike."

The son of his uncle came and said: "You must give me my share, for your father is my uncle." (They said): "Come to-morrow morning and then we shall give you your share" . . .

"I came in the morning" (said the cousin) "but you gave me nothing. You have fooled me. Why do you fool me? Give me my rights."

## B. II

A certain man had two sons. The younger said to his father: "O father, give me that which is due to me." Thereupon the father divided his property up between his sons. Some days later the younger son gathered his belongings together and journeyed off to a distant country. There he wasted his substance in riotous living. When he had dissipated the whole of it a severe famine fell on that country and he got into great straits. He went to one of the men of that country and entered into partnership with him, and the man sent him out into the desert to feed his swine, and he was glad to eat the same food that the swine ate, and no one gave him anything.

Then he thought within himself, and said to himself: "How many servants are there in my father's house who receive pay and have more than enough of bread, while I am dying of hunger. Now I will arise and go to my father and say: 'O father, I have sinned against God and against you and I am not worthy to be called your

son, now support me in any fashion as one of your servants.””

Then he arose and went to his father. Now when he was a long way off his father saw him, and pity came into his heart and he ran and caught him in his arms and kissed him.

### M. I

There was a man (by name) Daula Muhammad, and he went to a mountain. He went to the mountain along with another man. Afterwards a bear attacked them. When it attacked them one of the two men escaped. The bear took up the man Daula Muhammad (on its back) and carried him off to another place. Then it proceeded to paw his eyelids and his arms and legs. “He is alive,” it said. But Daula Muhammad pretended to be dead.

Then the bear went to a cliff (saying), “I will bring a slab of stone and put it on him (or put him on it).” Then while the bear was occupied with the stone the man made his escape.

(Another time) Daula Muhammad went to the mountain and saw a leopard’s cubs. There were four cubs. Then he took fright and went back to his house. He came to his house and took a skin-bag (for carrying grain in), and at midday, having returned the same way (?), he caught the cubs and turned them into the bag. Then he tied up the mouth of the bag and turned back.

He had gone half way home when the leopard found out (that its cubs were missing) and came (after him). It came up to near the village. Daula Muhammad, however, had reached the village and (the leopard) went back from below the village (looking) for its cubs.

Daula Muhammad brought them and put them down on the roof in the presence of the Mehtarzhan of Drosh. They set the dogs at the cubs, but they refused to go forward because of the powerful odour.

The Mehtarzhau gave Daula Muhammad a present and took the cubs away to Drosh.

## M. II

There was a man, Dilarām by name, who fell in love and said :

The Bulbul went into the garden,  
She looked at the trees.

He sighed and thought of the form of (his) Lēlī.

Dilarām you are a lover, Stony-Heart you are an infidel.

You carry off my heart with you ;  
Be you my lover.

Give no medicine, Physician,  
I suffer from the pain of love.

I will not get better, and you will be discredited.

Dilarām you are a lover, Stony-Heart you are an infidel.

Evening prayer-time came,  
My lover came not.

I kept one eye on the look out.

Sleep became unlawful to me.

Dilarām you are a lover, Stony-Heart you are an infidel.

You carry away my heart with you.

Be you my lover.

Curses (?) on the mountains and the plains and deserts  
are no strange thing.

Wherever she came she pitched her tent and made her  
place of audience (*or* her camping-ground),

(And) it is no strange thing.

Dilarām you are a lover, Stony-heart you are an infidel.

## BADAḴŠĀNĪ AND MADAGLAŠTĪ VOCABULARIES

## Order of arrangement:

Vowels:	<i>ā, ā̄</i>	Liquids	<i>l</i>
	<i>a, e</i>		<i>m</i>
	<i>ē</i>		<i>n</i>
	<i>ī</i>		<i>r</i>
	<i>i</i>	"Aspirate"	<i>h</i>
	<i>ō</i>		
	<i>ū</i>		
Diphthongs:	<i>ai</i>		
	<i>au</i>		
	<i>oi</i>		
Gutturals: Explosives	<i>q</i>		
	<i>k</i>		
	<i>g</i>		
Spirants	<i>x</i>		
	<i>γ</i>		
Palatals:	<i>č</i>		
	<i>j</i>		
	<i>y</i>		
Dentals:	<i>t</i>		
	<i>d</i>		
Labials: Explosives	<i>p</i>		
	<i>b</i>		
Spirants	<i>f</i>	(3) <i>b</i> is followed by <i>č</i>	
	<i>w, v</i>	<i>d</i>	<i>δ</i>
Sibilants:	<i>s</i>	<i>g</i>	<i>γ</i>
	<i>š</i>	<i>k</i>	<i>x</i>
	<i>z</i>	<i>s</i>	<i>š</i>
	<i>ž</i>	<i>z</i>	<i>z</i>

## BADAḴŠĀNĪ VOCABULARY

<i>ā, ā̄</i>	
<i>āb</i> ; <i>jā</i> <i>i</i> <i>āb</i> , water-channel,	<i>ālē</i> , now; <i>hamī ālē</i> , this very moment
v. <i>uu</i>	
<i>āberū</i> , - <i>ā</i> , eyebrow	<i>āmad-</i> : <i>oi(y)-</i> , <i>ā(y)-</i> , to come
<i>ādam</i> , man	<i>ārunj</i> , elbow
<i>āft-</i> : ? to obtain, find;	<i>āsaqål</i> , headman, minor official
<i>śurīdam</i> <i>āftamaš</i> , I searched for and found it	<i>āsi.āb</i> , <i>osi.āb</i> , mill
<i>āftauras</i> , morning	<i>āsmān</i> , sky
<i>ālāčabāf</i> , ? <i>ustā</i> <i>ālāčabāf</i> , master weaver	<i>āsp</i> , horse (common); <i>ner</i> <i>āsp</i> , stallion
	<i>āsta</i> <i>āsta</i> , slowly
	<i>āstīn</i> , sleeve

Note.—Within the several sections indicated above the order is alphabetical, with the following modification to embrace non-alphabetic symbols :—

(1) Marked and unmarked vowels are treated as the same.

(2) Other things being equal, an unmarked consonant precedes one bearing a diacritical sign.

- ātiš, fire  
 āwurd- : ār-, to bring
- a
- abdah, seventeenth  
 aftād, seventy  
 ahmaq, stupid  
 aka (aga ?), "arbāb," master  
 aχ, ice; auʷax bast, the water  
     froze  
 aχīr ferdā, the day after the  
     day after to-morrow  
 alaušā, jaw  
 aloi.id, separate, apart; aloi.id  
     k., to separate, divide off  
 ama, paternal aunt; bača i  
     ama, cousin  
 ambūr, pincers  
 amī, hamī, pron. and adj. this  
     same, this very (one); kī  
     būd ke hamīna zadī?. Who  
     was this person whom you  
     beat? Kī būd ke hamīna  
     ba ūmā gufta būd? Who  
     was it had told you this?  
 amu, hamū, pron. and adj. that  
     same, that very (one), that;  
     amū asp a mēχāham, I want  
     that horse; amūna dīdam,  
     I saw him  
 amuk, paternal uncle; bača i  
     amuk, cousin  
 anār, pomegranate  
 angīšt (ü), charcoal  
 angūšt, finger after, behind  
     him
- aqab, aqib, behind (adv.); ba  
     aqab, i ḥ, after, behind,  
     him.  
 aqel, intelligence, sense; bā  
     aqel, intelligent; bē aqel,  
     stupid  
 arbāp, headman; qūslāqī  
     arbāp, village headman  
 arra, saw  
 arzan, a kind of grain, millet (?)  
 as, v. ast  
 asli, original; asli watan i tā  
     az kišā'st? Where is your  
     original home? Where do  
     you hail from?  
 asp v. āsp  
 ast-, pres. base of v. to be  
 as, ast, is  
 astai? how? in what manner?  
     astai az Faizābād āmada ē?  
     How have you come from  
     F.?; astai basta i? How  
     have you shut (it)?  
 -aš, his, her, its; him, her, it  
 aštād, eighty  
 az, v. ai  
 azī, down, downwards (?); ser  
     i azī = downwards  
 aždah, eighteen
- ē
- ēla, loose; ēla k., to loosen, let  
     go, open, undo; ēla š, to  
     become open, etc.  
 ēzār, trousers, pyjamas  
 ēzum, firewood

	ī		au
ī, adj., this		a.ū, water; a.ū i garm, warm	
īmrūz, v. imrūz		water; a.ū i jūš, boiling	
īnjā, here		water	
īrā, pron. (acc.) this		aur, cloud	
īsa, share, portion, share of		aurat, -hā, woman	
inheritance			oi
īstād- : ēs(t)-, to stand, stay ;		oi.īn, iron	
m'ēstē ya mērawē ? will you		oi.īnda, coming, future ; sāl i	
stay or will you go away ?		oi.īnda, next year	
garār bē.es = stand still		oi.īnger, blacksmith ; ustā i	
	i	oi.īnger, master blacksmith	
i(izāfa), of, connective between			q
noun and adj.		qaimāχ, cream	
imrūz, to-day		qālīn, "giltm," woven rug	
imsāl, this year		qalwā, plough ; qalwā k., to	
istād-, v. īstād-		plough ; ī zamīn a qalwā	
	ō	ka, plough this land !	
o, and ; mā o šumā, you and I ;		qarār, fixed, steady ; hamūnja	
āmad o guft, he came and		qarār bē.es, stand still there	
said		qarīb, near	
ō, v. ū		qišlāq, qušlāq, village, settle-	
ōrā, pron. (acc.) him, that (one)		ment ; qišlāqī urbāp, village	
osi.āb, v. āsi.āb		headman	
	ū	quwat, strength	
uft-, v. pert-uft-			k
ustā, craftsman		kābūt, blue	
ustuyān, bone		kad-, v. kerdi	
ū (ō), ūn, pron. he, she, it ;		kāh, straw	
adj. that ; pl. ūnā, pron. they		kai ? when ?	
	ai	kāk, (1) kāk i pā, leg above	
ai, az, from, of, belonging to ;		ankle ; (2) dry	
hamī asp az xidīm ast, this		kalān kalāñ, big, great	
horse is ours, this is our horse		kalapā, sloping down, downhill	
ain i čašm, pupil of the eye		kalau.ūr, sights of a gun	

<i>kalb</i> , steep	<i>xeridī?</i> from whom did you buy this horse?
<i>kam</i> , little, small (in quantity)	
<i>kamer</i> , cliff	<i>kışā?</i> where? <i>ai (az) kişā?</i> whence?
<i>kamter</i> , less	
<i>kand-</i> : <i>kan-</i> , to dig	<i>kışt</i> , <i>küşt</i> , sowing, cultivation;
<i>kandâq</i> , stock of a gun	<i>kiştâzâr</i> , cultivated ground;
<i>kâr</i> , <i>kâr</i> , business, work, act	<i>kiştâzâr k.</i> , to cultivate
<i>kârd</i> , knife	
<i>kaśid-</i> : <i>kaś-</i> , to draw, pull	<i>kittasag</i> , shepherd's dog
<i>kâşt-</i> : <i>kâr-</i> , to sow	<i>kōu</i> , <i>kū</i> , mountain
<i>kauk</i> , "chikor," red-legged hill partridge	<i>köt</i> , coat
<i>kaulēs</i> , ladle	<i>küčük</i> , puppy
<i>kauš</i> , shoes	<i>kudâm?</i> <i>kuđâm?</i> adj. or pron., which? which one? <i>kuđâm</i>
<i>kè</i> , <i>ki</i> , <i>ke</i> , (1) conj. (corresponding in use to O.C.P. <i>kih</i> ), that, so that, in order that, etc.; <i>man fâridam ke hamî kâr a bekenem</i> , I wanted to do just this thing (this is just the very thing I wanted to do). (2) quasi rel. pron., who, whom, that; <i>hamû šaxs ast kè dîna rûz</i> <i>âmada bûd</i> , it is the same man who came yesterday; <i>hamû šaxs ast kè örâ dîna rûz zadam</i> , it is the same man whom I beat yesterday	<i>šaxs bûd ki ba šumâ guft?</i>
<i>kerd-</i> , <i>kad-</i> : <i>kin-</i> , <i>kün-</i> , <i>ken-</i> , <i>kèn-</i> , to do	<i>kuluχ</i> , thick, stout
<i>kèrra</i> : <i>kèrra i asp</i> , foal	<i>kûm</i> , pillow; <i>kûm i kûrpa</i> , <i>kûm i lêf</i> , pillow and quilt(?); <i>i</i> , probably for <i>o</i> = and
<i>kerta</i> , shirt	<i>kündâ</i> , log, trunk of a tree
<i>kerwâs</i> , cotton	<i>kûrpâ</i> , quilt
<i>ki</i> , v. <i>kè</i>	<i>kurstî</i> , chair
<i>ki?</i> who? <i>hamî asp az ki</i>	<i>kurür</i> , crore
	<i>kütû</i> , short
	g
	<i>gadîk</i> , ewe
	<i>ganda</i> , bad; <i>âdam i ganda</i> , a bad man
	<i>gandum</i> , wheat
	<i>gardan</i> , neck
	<i>gašt-</i> : <i>gerd-</i> , to go about; <i>časpân gašta bê.â</i> , come back quickly
	<i>gau</i> ( <i>gâv</i> ), cow, pl. <i>gauvân</i> (cattle); <i>mâda gau</i> , cow; <i>berza gau</i> , bull; <i>gau râ jûšid</i> , she milked the cow

<i>germ, garm</i> , hot	<i>χāmaχā</i> , willy-nilly; <i>χāmaχā ba ma bitī</i> , you must give it to me; <i>man ferdā χāmaχā mērawum</i> , I will certainly go to-morrow, I shall have to go to-morrow
<i>germī</i> , heat	
<i>gūlām</i> , knotted carpet	
<i>gīr</i> : <i>ba gīraš k.</i> , to catch it or him; <i>gīr na ka</i> , don't delay (?)	
<i>girēwān</i> , collar of coat	<i>χāna</i> , house
<i>girift-</i> : <i>gīr</i> , to seize; <i>dauraš giriftand</i> , they surrounded him (or it); <i>jilāv girift</i> , v.	<i>χānd-</i> : <i>χān-</i> , to sing, read
<i>jilāv</i>	<i>χāndid-</i> : <i>χand-</i> , to laugh
<i>gišna</i> , hungry	<i>χanjer</i> , dagger
<i>gōsāla</i> , calf	<i>χarāv</i> , thin (of animals, etc.), in poor condition
<i>guft-</i> : <i>go-</i> , ( <i>g-</i> ), to speak, say, tell	<i>χāst-</i> : <i>χō(y)-</i> , <i>χāt-</i> , <i>χāh-</i> , to wish, want; <i>man χāstam ki hamī kāra bekenem</i> , I wanted to do this; <i>sè ta gūsfand mēχāham</i> , I want three sheep
<i>gūl</i> , flower; <i>gūl i gulāb</i> , rose; <i>gūl i sūrī</i> , rose	
<i>guldār</i> , embroidered	<i>χasta</i> , tired
<i>gulū</i> , throat	<i>χau</i> , cf. <i>χāb</i> ; <i>raxt i χau</i> , bed-clothes
<i>gurēχt-</i> : <i>gurēz-</i> , to run away	<i>χauwānd-</i> : <i>χauwān-</i> , to make lie down
<i>gūsfand</i> , sheep; <i>mādagūsfand</i> , ewe; <i>ner gūsfand</i> , ram	<i>χerid-</i> : <i>χer-</i> , to buy
<i>gūš</i> , -ā, ear	<i>χert</i> , <i>χurt</i> , a weight (?)
<i>gušāt</i> , loose	<i>χest-</i> : <i>χēz-</i> , to rise, stand up
<i>gūšt</i> , flesh, meat	<i>χetārīk</i> , <i>χetārīk</i> , ( <i>χertārīk</i> ?), small, little
<i>guzāst-</i> : <i>guzār-</i> , v.i. to pass by; v.t. to leave put down	<i>χō.er</i> , -ā (-ān ?), sister; <i>bača i χō.er</i> , sister's child
X	
<i>χāb</i> , sleep; <i>χāb k.</i> , to sleep	<i>χō.erzāda</i> , sister's child
<i>χaber</i> , news, information	<i>χāb</i> , good
<i>χaima</i> , tent	<i>χüd</i> , <i>χid</i> , self; <i>χüdam</i> , my-self; <i>χüdat</i> , thyself; etc.
<i>χākisterī</i> , grey	<i>χük</i> , pig
<i>χāla</i> , maternal aunt; <i>bača i χāla</i> , cousin	<i>χān</i> , blood
<i>χālī</i> , empty	<i>χunak</i> , cold

*χürd-* : *χür-*, to eat  
*χuftan*, early night, bedtime

γ

*yalla*, grain

*γau.omā*, kind of grain (?)

*γaus*, thick (as of a stick)

*γenān*, colt

*γerib*, strange

č

*čabuk*, quickly, swiftly

*čādēr*, *čādīr*, sheet, veil, head-cloth

*čakman*, cloak, "choga"

*čand* ? how many ? how much ?

*čand*, (1) so, *čand kalān būd kē burdan na tonistam*, it was so big I could not carry it away ; (2) a certain number of, some ; *bād ai čand ruz*, after some days

*čapdar*, *čabdar*, window

*čāqū*, small knife

*čār*, four ; *čār cār bigir*, take four of each

*čārdah*, fourteen

*čārmayz*, walnut

*čarānd-* : *čarān-*, v.t. to cause to graze, pasture

*čarib*- : *čar-*, v.i. to graze

*časpān*, quickly, without delay ; *časpān gašta bē.ā*, come back quickly

*časpānd-* : *časpān-*, v.t. to make stick, adhere

*časpīd* : *časp-*, v.i. to stick, adhere

*čašm*, eye ; *pušt i čašm*, eyelid  
*čāšt*, later morning ; *nān i čāšt*, breakfast

*čē* ? *čē* ? adj., what . . . ? *čē hawāl dārin* ? how are you ? (= what state of affairs have you ?); *čē tār* ? how ? in what way ?

*čērā* ? *čēra* ? why ?

*čermger* : *ustā čermger*, leather-worker (?)

*čī* ? pron. what ? *ū čī mēguft* ? what was he saying ? *šumā čī mēgīrīn* ? what are you taking ? *čī guf(t)* ? what did he say ?

*čil*, *čel*, forty

*čimča*, spoon

*činār*, chenar tree

*čind-* : *čin-*, to pluck, gather

*čīz*, thing

*čub*, wood, stick

*čuča i mery*, chicken

*čuk*, straight, upright (?) ; *čuk bē.es*, stand straight

*čukid-*, *čikid-* : *čuk-*, *čik-*, to hammer, pound, hammer in ; *mēxa bučuk*, hammer in the nail

j

*jā*, place

*jāla*, hail (my MS. is uncertain and *žāla* might be read, but

- the probability of *jâla* is increased by the Madaglašti form *jôla*)
- jân*, life; *bê jân*, weak
- jau*, barley
- jauwârî*, maize
- jep*, pocket
- jewuk*, pocket
- jîger*, liver
- jîl*, v. *jûl*
- jilau*, *jilâv* (reins, bridle); *duzd ser i râh jilau.išon*
- giriftan*, robbers waylaid them, held them up
- jû*, *jûb*, channel; *jû i âb*, stream; *jû i kalân*, big stream; *jû i ketârik*, small stream
- jûbâr*, irrigation channel
- jûl*, *jîl*, blanket
- jumbid-*: *jumb-*, v.i. to shake
- jumbând-*: *jumbân-*, v.t. to shake
- jûrâp*, socks
- jurryât*, curds
- jûš*, boiling; *au i jûš*, boiling water; *jûš âmadan*, v.i. to boil
- jûšid-*: *jûš-*, to milk; *gâv râjûšid*, she milked the cow
- jûšond-*: *jûšon-*, v.t. to boil
- y
- y* (for *i* between vowels), this, these; *ai-y-aspâ kudâmshun mîgîrin?* which of these horses are you going to take?
- ya*, (either) or
- yak*, one; *yak<sup>i</sup> nîm (rûz)*, a (day) and a half
- yakî*, a single one; *pêš yakî bût âlê do šut*, formerly there was one, now there are (have become) two
- yâzdah*, eleven
- t
- ta*, particle used after numerals; *do ta bigirin*, take two; *sê ta gûsfand mëšûram*, I want three sheep; *sê ta sê ta betî*, give three to each
- tâ* (1), a form of *tû* in the oblique cases: *qîslâq i tâ*, your village
- tâ* (2), up to, till: *tâ dîna rûz*, up to yesterday; *ai pâr sâl tâ âlê*, from last year up to the present time
- taya*, maternal uncle; *bača i taya*, cousin
- tai*, inside; *ba tai i sandûq*, in the box; *tai i jep*, in the pocket
- takiya*, pillow
- taxta*, plank
- talabid-*: (*talab-* ?), to demand, seek in marriage; *Îsâq ai Mâdaubid duxter talabid*, I. asked M. for his daughter in marriage

<i>tâlē=tâlē</i> , up till now	<i>tufang</i> , rifle ; <i>tufang a zadam</i> ,
<i>tang</i> , tight	I fired the rifle
<i>tânist-</i> : <i>tân-</i> (or vowel â, o),	<i>tufangča</i> , pistol
to be able, can ; <i>čand kalân</i>	<i>tuχm</i> , <i>tiχm</i> , (seed ?) ; <i>tuχm</i> ,
<i>bûd këburdan</i> (or <i>werdâštan</i> )	<i>i mery</i> , hen's egg
<i>ne tonistam</i> , it was so big	<i>-tum</i> , - <i>tū</i> , v. <i>dâd</i> - : <i>t-</i> , to give, etc.
that I was unable to carry	<i>tût</i> , mulberry
it (or carry it away) ; <i>âlē</i>	
<i>nametânâm birawam</i> or <i>âlē</i>	<b>d</b>
<i>raftan nametânâm</i> , I cannot	
go now ; <i>dîna rûz na tânis-</i>	<i>dâd</i> - : <i>t-</i> , to give
<i>tam birau.am</i> , I was unable	<i>dâh</i> , ten
to go yesterday ; <i>natânistum</i>	<i>dahân</i> , mouth
<i>ki bê.âyam</i> , I was unable to	<i>dahum</i> , tenth
come	<i>dâlân</i> , verandah
<i>tâq</i> , room	<i>dandân</i> , tooth
<i>tâqin</i> , peaked cap worn inside	<i>dânist-</i> : <i>dân-</i> , to know
a turban (Indian, "Kullah")	<i>daraχt</i> , -â, tree,
<i>târ</i> , manner ; <i>če târ basta i?</i>	<i>dast</i> , hand, arm ; <i>band i dast</i> ,
how have you tied it ?	wrist
<i>taraf</i> , direction ; <i>ba kudâm</i>	<i>dastak</i> , small beam
<i>taraf meraue?</i> in what	<i>dastâr</i> , sort of turban ; <i>dastâr</i>
direction are you going ?	<i>i safed</i> , white turban
<i>tarsid-</i> : <i>tars-</i> , to fear, be afraid	<i>dâst-</i> : <i>dâr-</i> , to have, possess ;
<i>tâzi</i> , hound	3rd sg. <i>dâra</i> , is, there is ;
<i>têz</i> , quick, swift	<i>înjâ hêči sang na dâra</i> ,
<i>tigma</i> , button	there are no stones here
<i>tîng</i> , steep	<i>daur</i> , round about ; <i>daur i</i>
<i>tîr</i> , beam, rafter	<i>χâna</i> , round about the
<i>tišna</i> , thirsty	house ; <i>dauraš giriftand</i> ,
<i>toi.i</i> , under, underneath ; ( <i>kûm</i> )	they surrounded it (him) ;
<i>toi.i ser mîkunè</i> , you place	<i>daurmadaur</i> , round about.
(the pillow) under your head	
<i>toi.i</i> , young foal ; <i>mâda toi.i</i> , f.,	<i>dég</i> , v. <i>dék</i>
<i>ner toi.i</i> , m.	<i>dék</i> , <i>dég</i> , cooking-pot
<i>tû</i> , to, thou	<i>dexter</i> , daughter, girl
	<i>der</i> , door

<i>derānd-</i> : <i>derān-</i> , <i>deron-</i> , v.t.	<i>paidā</i> <i>k.</i> , to find, procure
to tear	<i>paitauwa</i> , leg-bandages, putties
<i>derūn</i> , women's quarter's, private part of a house	<i>paxt-</i> : <i>paz-</i> , to cook
<i>dēwāl</i> , wall	<i>pām</i> , wide, broad
<i>dīd-</i> : ( <i>bīn-</i> ?), to see	<i>pānj</i> , five
<i>dīger</i> , other, additional; <i>čand</i>	<i>panja</i> : <i>panja i dast</i> , the open hand, finger, first finger ;
<i>rūz i dīger bāz mērawē?</i> in (i.e. after) how many more days will you go back again ?	<i>panja i pā</i> , the foot, toes ; <i>šāh panja i kalān</i> , the second finger
<i>dīna rūz</i> , yesterday	<i>panjā</i> , fifty
<i>dīnyā</i> , world	<i>pānzdah</i> , fifteen
<i>do</i> , <i>du</i> , two	<i>pārēam</i> , fringe of hair on forehead
<i>dūy</i> , buttermilk	<i>parīd-</i> : <i>par-</i> , to fly
<i>dūxt-</i> : <i>dūz-</i> , to sew	<i>pār sāl</i> , last year ; <i>pār sāl pas āmadam</i> , I came back last year
<i>duxter</i> , vide <i>dexter</i>	<i>pas</i> , adv. : (1) after (of time) ; <i>pas az ū</i> , after that ; <i>pas ferdā</i> , the day after tomorrow ; (2) back (of place)
<i>dūl</i> , heart	<i>pas i pā</i> , back of ankle
<i>dūmād</i> , son-in-law	<i>past</i> , low-lying, low, mean (?) ; <i>ādam i past</i> , an ill-bred (?) man
<i>dumba</i> , sheep's tail ; <i>rauyan i dumba</i> , mutton-fat	<i>pāšna</i> , heel
<i>dūr</i> , far, distant	<i>patük</i> , a kind of grain
<i>durāz</i> , long, tall ; <i>ādam i durāz</i> , tall man	<i>pērār sāl</i> , the year before last ; <i>pēš pērār sāl</i> , the year before the year before last
<i>durōy</i> , lie, untruth	<i>perē rūz</i> , <i>perirūz</i> , the day before yesterday ; <i>pēš perē rūz</i> , the day before the day before yesterday
<i>duyum</i> , second	<i>perfuft-</i> : <i>perfā-(-oi-)</i> , to throw,
<i>duzd</i> , <i>duz</i> , robber, thief	
<i>dwāzdah</i> , twelve	
p	
<i>pā</i> , foot, leg	
<i>paja</i> , early morning, to-morrow morning	
<i>pahlawān</i> , strong, powerful (physically) ; <i>bisi.år ādam i pahlawān ast</i> , he is a very strong man	

fling down; *mīpertoiyum*, I throw down; *bipertā!* throw down! (Equated in meaning with Mn.P. *andāx-tan*. With *pert-* cf. Mn.P. (dial.) *part kerdan*, to fling away; *part šudan*, to fall down. If the B. forms given are correct it would seem that a transitive meaning has been conferred on an intransitive form, at least in the past base.)

*pēš*, adv. (1) forward, in front, to (of persons); *pēš i ḍ raftam*, I went in front of him, or I went to him; (2) before (time), formerly; *pēš az ī*, before that; *pēš yakī būt*, formerly there was one; v. *perē* and *pērār*

*pēšnī*, forehead

*pēšnī*, early part of afternoon

*pīáz*, onion

*pider*, -ā, father

*pīser*, -hā, son

*pōu*, quarter; *sē pōu*, three-quarters; *nīm pōu*, one-eighth

*poi.angī*, lowland; *qīslāq i poi.angī*, a village in the low-lying land, plains

*poiyān*, *pōi.ān*, down, downwards; *ai koh poi.ān āmad*, he came down from the hill

*pōst*, skin

(?) : *pōš*, to sow (?); *i zamīn galwa kada bipōšim*, let us sow this ploughed land *puxta v. paχt-*; *puxta bugo=rāst bugo!* speak truly, speak the truth!

*pursid-* : *purs-*, to inquire  
*pušt*, back; *pušt i bāng* (on the top of the roof)  
*pušük*, -ān, cat  
*pür*, full

## b

*ba*, to, at, in, into

*bača*, -hā, child, boy

*bad*, evil, bad; *badter*, comp. of do.; *batterīn*, superl. of do.

*bād*, after (time); *bād az ī*, after that

*bād*, wind

*Badaχšān*, country of Badakhshān

*Badaχšī*, *Badaχšānī*, of or belonging to Badakhshān, Badakhshānī

*bādan*, body

*bāft-* : *bāf-*, to weave

*baitāl*, mare

*baitāla*, 2-year-old filly

*bāχ*, garden with big trees

*bāχča*, garden (small trees)

*bāχt-*, *boxt-* : *bāχ-*: (1) to lose (a game, etc.) (?); (2) to weave (clerical error for *bāft-* : *bāf-* ?)

bâlâ, above; rû ba bâlâ, up-	wards	bêhter, better
bâlâ i, on top of, upon		bêhterîn, superl. of last; best
bâlâgî, upland; qîslâq bâlâgî,	a village in the mountains	bêx, root
bâm, roof		bêx- : bêz-, to sift
band, joint; band i dast, wrist;		bêl, spade, shovel; bêl z., to dig
band i pâ, ankle		bêla, gloves
bâng, bâng, roof, v. bâm		bêmâr, ill, sick
bâqila, pl. bâqilâ, bean		ber, chest, breast
barâbar, birâber, level, equal,	alike, sound, in good order;	berf, snow; berf bârid, it
mijâz i šumâ barâbar as?	are you in good health?	snowed
barâbar mëgîrîm, we shall	take (shares) alike, share	berinj, brass
equally		beroi i, for the sake of, for
bârân, rain		bêrûn, men's quarters, public
barg, leaf (of tree)		part of a house
bârid- : bâr-, to rain, to fall	(of rain, snow, etc.)	berzagau, ox, bull
bârik, thin (as rod), narrow		bîča, kid
barra, lamb		bilaxša, thin (?); âdam i
bâš-, v. bûd-, may be		bilaxšu, a thin man (?)
bast- : (band-?), to tie, fasten		bînî, nose
batta, separate; bišî batta, sit	separate, apart	bîrâder, -â, brâder, brother;
		bîrûderzâda, brother's child
batterîn, superl. of bad		birqa, woman's veil
bâz, again		bist, twenty
bâžgî, -ân, kitten		bistum, twentieth
bê, without, lacking in, bê	quwat, weak; bê jân, weak,	bisyâr, bisiâr, very
	feeble; bê aqel, stupid, foolish	bîžilak, joint; bîžilak i dast,
bêd, willow		wrist; bîžilak i pâ, ankle
bêdâr, awake, wakeful, on the		boi.îs, reason, cause; boi.îs i ēè
watch		i kâr a kadî? for what
		reason (i.e. why) did you do
		this?
		boi.îst (pret.), bâd, bât, boiyad
		(pres.): it is necessary that;
		must, ought to (impers.);
		imrûz bâd birawum, I
		must go to-day; bât šumâ

*i kâr a bikunîn*, you must do this; *nemîboiyad ki birawî*, you mustn't go, you need not go; *šumâ ra na boi.* *ist kè i kâr a šumâ bikunîn*, you should not have done this

*brinj, berinj*, rice (cleaned)

*bûd-*, to be (pret. base); *bûd, bût*, 3rd sg. pret.; subj. base, *bâš-*

*buland*, high

*bûr*, grey (?)

*burd- : ber-*, to carry away

*burid- : bur-*, to cut, cut off

*burût*, moustache

*bûz*, goat; *mâda bûz*, f., *ner bûz*, m.

### f

*fan*, deceit, trick; *mârâ fan zadi*, you tricked me, gulled me

*fârîd- : fâr-, för-*, to wish, want, intend; *man fârîdam (mefâram) kè hamî kâr a bekenem*, I wanted (want) to do this; *âlê mefâram ki birauwam*, I want to go now; *imrûz dil i mâra (sic) namefâra*, I have no desire (for it) to-day

*ferbê*, fat

*ferdâ*, to-morrow; *pas ferdâ*, the day after to-morrow  
*ferš; ferš i zamîn*, floor

*firistâd-*, (pres. base ?), to send  
*fulân*, such and such; such and such a person

*fulât*, steel

*furôxt- : ferôš, ferûš*, to sell

### w

*wâda i werdî*, night-time (between *xuftan* and *nîm i šap*)

*wâguzâr k.*, to make over to

*waxt*, time

*-wârî*, like, resembling; *misl i sagwârî mând*, it resembled a dog

*wâskat*, waistcoat

*watan*, native country

*wazmîn*, heavy

*werdâst- : werdâr-*, to take up, carry away, remove; 1st pers. sg. indic., *vermîdâram*; 2nd sg. impv., *werdâr*

*werdî*, glossed *xau*; v. *wâda* but perhaps connected with *wird*

*wêîrâ*, gums

### s

*sabuk*, light (of weight)

*sad*, hundred; *du sad*, two hundred

*sadâ*, noise

*sâf*, clear, bare

*safed*, white

*sag, -ân*, dog; *mâda sag, -ân*, bitch; *ner sag, -ân*, dog, m.

*saxt*, hard; *saxt bê.â*, come quickly (?)

sâχta, sâχt ; ēi sâχta ðmada ī? how have you come?	serd, cold ; šau serd xèrdîm, we were (or caught) cold at night ; dastam serd kerda ast, my hand has got cold
bâ ēi sâχt mérawē? how are you going to go? (Apparently perf. pc. act. and verbal noun of Mn.P. vb. sâχtan : sâz-, to make, arrange, which in M.C.P. may also mean "to get along with, agree with", or "to make fraudulently", cf. sâχtagî = fraud, swindle. The B. idiom above has probably something of the force of the Eng. "manage" as in: "How did you manage to come?" "How will you manage to go?")	sê.ñ, apple sêyum, third sêzdah, thirteen sî, thirty sî.â, black sîχ, (skewer ?), cleaning-rod of rifle sipârîd- : sipâr-, to entrust to, commit to siper, shield siperz, spleen sirχ, red siyum, thirteenth sox̄t- : sanj-, v.t. to weigh sox̄t- : sâz-, v.i. to burn sup, sub, morning sûrî, (red ?); gûl i sûrî, rose sutân, pillar suzând- : sâzân-, v.t. to burn
sâl, year	š
sallah, (a sheet of cloth, "čâdîr"); turban, "lungî"	šâh, (king) ; šâh panja i kalân, the second finger
sandâlî, chair	šâlv, town, city
sang, stone; sang i osi.âb, millstone	šâχ, branch
sanglâχ, stony	šâχs, person, individual, per- sonage
saar, morning	šâlî, paddy, growing rice
saaz, green	šâm, evening, nightfall ; nân i šâm, evening meal
sâz k, to make, fashion	šamšer, sword
sê, se, three	
ser, sar, head ; ser, sar i . . . , on top of, on upon, end of . . . ; ser i mèz, on the table ; sar i râh, on the road, on the way ; ser i zulfa mîbura, he cuts, trims, his hair	

- šānd- : šān-, to cause to sit,  
 seat, place  
 šānzdah, sixteen  
 šap, night, v. šau  
 šas(t), sixty ; šast o yak, sixty-  
 one ; šastum, sixtieth  
 šast, thumb  
 šaš, six  
 šau, šab, šap, night  
 šauher, husband  
 šikāf k., v.t. to split  
 šikast- : šikan-, v.t. and v.i. to  
 break  
 šikam, stomach, belly  
 šinauwid- : šinauw-, to hear ;  
 bišinau, hear, listen ; mēsi-  
 nauwum, I hear  
 šir, milk  
 šiš, lungs  
 šišt- : šin-, to sit, sit down ;  
 mēšinam, I sit ; šištum, I  
 sat ; bišt, (sg.), sit down !  
 bišinīn, (pl.), sit down !
- šona, shoulder  
 šud- : šaw-, to become, be  
 accomplished  
 šudagī (noun from šuda, p.pc.  
 of šudan), coming into  
 existence, v. nau
- šumā, pl. you  
 šumārīd- : šumār-, to count  
 -šūn, (enclitic), them, their  
 šurīd- : šur-, to seek, search  
 for, want ; bišur paidā ko,  
 search for and get it ; šurī-  
 dam ḏftamaš, I have sought
- for and got it ; sēta gūsfand  
 mēšūram, I want three sheep,  
 šušt- : šū-, to wash ; bišu'm ya  
 na šu'm ? Should I wash (it)  
 or not ? Bušū'š ! wash it !
- z
- zad- : zan-, to strike, beat  
 zāmīn, earth, ground, land  
 zan, wife  
 zarūr, necessary  
 zerdālū, apricot  
 zēr i, under, beneath, below ;  
 zēr i kursī, under the chair  
 zert, zerd, yellow  
 zīna, staircase, steps  
 zīrāk, clever, smart  
 zoi.īd : zoi(y)-, to give birth to  
 zorāwer, strong, powerful  
 zulf, long hair (human)  
 zuwān, tongue
- ž
- žāla (?), v. jāla
- l
- lak, lakh, 100,000  
 lakük, likik, finger ; lakük,  
 likik i xetārik, little finger  
 langārt, big dish  
 lau, -ā, lip  
 lēf, probably = lihāf ; kūm i  
 lēf, pillow and quilt (?),  
 bedding  
 lenj, cheek  
 likik, v. lukük  
 lingī, "lungi," a head-dress

- list-* : *lēs-*, to lick  
*lišm*, thin (as of paper, etc.)  
*lūla*, tube ; *lūla i tufang*, rifle barrel
- m
- ma*, (1) neg. part. with impv., cf. also *χāmaxā*, nolens volens ; (2) part., cf. *daur-madaur*, round about  
*mā*, we  
*mādar*, -ā, (-ān ?), mother  
*māda*, female ; *māda gau*, cow ; *māda buz*, she-goat  
*maidikik*, *maidikak*, small ; *kū* ; *i maidikik*, small hill ; *qišlāq i maidikik*, small village  
*mål*, property ; *mål i man as*, it belongs to me  
*målīd-* : *mål-*, v.t. to rub  
*man*, I  
*mānd-* : *mān-*, (1) v.i. to stay ; v.t. to leave, place ; *bānīm* = *bimānīm*, shall we put (it) down ? *Hamānjā māndu-maš o xēstum o raftam*, I put it down there and got up and went off  
*mānd-* : *mān-*, (2) v.i. to resemble ; *misli sagwārī*  
*mānd*, it resembled a dog  
*mānja*, bedstead  
*maska*, butter  
*merdum*, people  
*mery*, fowl  
*mēχ*, nail, peg
- merd*, -*ahā*, man  
*mezd*, *mezd*, wages  
*mū.ān*, *mū.āñ*, (1) small of the back, waist  
*mū.ān i*, (2) prep. in the middle of, among ; *mū.ān i merdum*, among the people  
*mijāz*, health ; *imrūz mijāz i šumā barābar as* ? are you well to-day ?
- mūs*, copper  
*misl i*, like, resembling  
*mōza*, long leather boots  
*mū*, hair  
*mūbandak*, plait of hair ; *mūbandak bāftan*, to plait the hair  
*muloi.im*, soft, gentle  
*murd-:mber-*, to die ; *mēmbera*, he is dying ; *mēmberim*, we are dying  
*muža*, eyelash  
*müžük*, kind of pulse, or bean
- n
- na*, *nē*, neg. part. ; *namētānam*, I cannot ; *pēš nē-y-ā*, don't come forward  
*-na* (?) form of the accusative ending (?)  
*nā*, *nā i osi.āb*, water-lead of mill  
*nafer*, person, individual  
*nāχūn*, nail (finger or toe)  
*nān*, *nāñ*, *nō*, bread ; *nān i ēāst*, morning meal ; *nō*

<i>i</i>	<i>nīmrūz</i> , midday meal;	<i>rēša</i> , root, roots
<i>nān</i> i <i>śūm</i> , evening meal		<i>rikāwī</i> , <i>rikābī</i> , dish, plate
<i>nāśpōtī</i> , pear		<i>rīš</i> , beard; <i>rīš i safīd</i> , grey-
<i>nau</i> , v. <i>nū</i> ; <i>nau-śudagī</i> , of		beard, elder man
recent origin		<i>rīšt-</i> : <i>rēs-</i> , to spin
<i>nawad</i> , ninety		<i>rōda</i> , entrails
<i>naz(d)</i> , to (of persons); <i>naz(d)</i>		<i>rōyan</i> , ghee, grease; <i>rōyan i</i>
<i>i ḥ raftam</i> , I went to him		<i>zērd</i> , clarified butter, ghee;
<i>nazdik</i> , near		<i>rōyan i dumba</i> , mutton fat
<i>ner</i> , male; <i>ner buz</i> , he-goat;		(for cooking)
<i>ner āsp</i> , stallion; <i>ner sag</i> ,		<i>rū</i> , (face, surface); <i>rū i mēz</i> ,
male dog		on the table; <i>rū ba bālā</i> ,
<i>nīm</i> , half; <i>nīm rūz</i> , midday;		upwards, uphill
<i>nīm i śap</i> , midnight		<i>rūdxāna</i> , river
<i>nīma</i> , half-full		<i>ruft-</i> : <i>rū-</i> , to sweep; <i>ruftum</i> ,
<i>nīmāz i dīger</i> , later afternoon		I swept; <i>mēru'm</i> , I sweep
<i>nū</i> , recently; v. <i>nau</i>		<i>rūpīa</i> , rupee
<i>nūh</i> , nine		<i>rūz</i> , day
<i>nū.um</i> , ninth		h
<i>nūzdak</i> , nineteen		<i>haft</i> , seven
		<i>hālē</i> , v. <i>ālē</i> , now
<b>r</b>		<i>ham</i> , 'am, also
<i>raft-</i> : <i>raw-</i> , <i>rāu-</i> , to go		<i>hamānja</i> , <i>hamūnja</i> , that same
<i>rag</i> , vein, tendon; <i>rag i pas i</i>		place, that very place, there
<i>pā</i> , tendo Achillis		<i>hamī</i> , adj. and pron., this same,
<i>rāh</i> , road		this very, this; v. <i>amī</i>
<i>raxt</i> ; <i>raxt i ḫau</i> , bedding, bed-		<i>hamī ālē</i> , this very moment;
clothes		just now
<i>rān</i> , thigh		<i>hamū</i> , adj. and pron., that same,
<i>randa</i> , carpenter's plane		that very, that; v. <i>amū</i>
<i>rang</i> , ibex		<i>haq</i> , rightful claim, rights, dues
<i>rasānd-</i> : <i>rasān-</i> , to cause to		<i>hast-</i> , 'ast-, pres. base vb. to be
arrive, to cause to reach		<i>hašt</i> , eight
<i>rasīd</i> : <i>ras-</i> , to arrive, reach		<i>hawā</i> , air, atmosphere; <i>bisyār</i>
<i>rāst</i> , correct, true		<i>hawā.ī garm ast imrūz</i> , it
<i>rēx-</i> : <i>rēz-</i> , to pour out, spill		is very hot to-day

<i>hawâl</i> , circumstances; <i>čè hawâl dârîn?</i> how are you ?	<i>hêčî . . . sang na dâra,</i> there are no stones here
<i>hazâr</i> , thousand	<i>herče</i> , whatever
<i>hêčî . . . (na)</i> , not any ; <i>injâ</i>	<i>hušû.âr</i> , clever

MADAGLAŠTI VOCABULARY<sup>1</sup>

ā, å

<i>āberû</i> , eyebrow	<i>abdah</i> , seventeen
<i>ādam</i> , -hâ, man	<i>agar</i> , if ; <i>agar bîmârî šawad</i> , if there should be illness
<i>āftau</i> , sun ; <i>āftauras</i> , sunrise, early morning ; <i>āftau čâšt</i> , forenoon ; <i>nûn i āftauras</i> , early morning meal ; <i>āftau nîmrûz</i> , midday	<i>ai</i> , v. <i>az</i>
<i>âhân</i> , <i>âhon</i> , iron	<i>ajai.ib</i> , adj. strange, peculiar
† <i>âhî</i> <sup>2</sup> , sigh	<i>aksâhi</i> ? from where ? <i>aksâhi</i>
<i>âlē</i> , <i>âli</i> , now	<i>sadâ i kamân âmad</i> ? where did the report of the rifle come from ?
<i>âmad-</i> : <i>oi(y)-</i> , to come	<i>alaxša</i> , jaw
<i>âranj</i> , elbow	<i>ambâr</i> , pincers
<i>âsi.âb</i> , mill ; <i>jubâr i âsi.âb</i> , mill-stream ; <i>sang i âsi.âb</i> , millstone ; <i>nau i âsi.âb</i> , water conduit, pipe to mill	<i>amuk</i> , paternal uncle
<i>âsmân</i> , sky	<i>anâr</i> , pomegranate
<i>âstu</i> , slowly ; <i>âsta nû ra</i> , don't go slowly	<i>angišt</i> , charcoal
<i>âstîn</i> , sleeve	<i>angüšt</i> , finger, toe ; <i>angüšt i pâ</i> , toe
<i>âšiq</i> , adj., in love ; noun, lover	<i>aqab</i> , behind ; <i>o ai aqab âmad</i> , he came behind (them) ; <i>unâ ba aqab i o raftan</i> , they went after him ; <i>ba aqab gašt</i> , he went back
<i>âtes</i> , fire	<i>aranda</i> , plane
<i>âv</i> , <i>au</i> , water ; <i>âv i germ</i> , hot water ; <i>au i serd</i> , cold water	<i>arpa</i> , back of shoulders
<i>âwurd-</i> : <i>âr-</i> , to bring	<i>arrah</i> , saw
	<i>asaqâl</i> , headman, " <i>kadxudâ</i> "

<sup>1</sup> For order of arrangement *v. supra*, p. 174.<sup>2</sup> The sign † before a word indicates that it has been recorded only in the piece of verse printed at the end of this article.

- asp, -â, horse*
- aš, his, her, its; him, her, it*
- ašterē, ašterī? how? ašterē basta kardu id? how have you tied it? ašterē bibandīmaš? how are we to tie it up?*
- az, ai, from, of, belonging to*
- aždah, eighteen*
- .i
- i, (1) adj. pron. this; adj. these; i daraxt, this tree; i uspān, these mares*
- i, (2) 2nd sg. enclitic of verb to be, thou art*
- īnā, īna, pron. pl. these; ai īnā dū tā bigir ba xüdat, take two of these for yourself; īnā ai kī an'? whose are these?*
- īnām, present, gift, reward; bu īnhā īnām kerd, he gave them a reward*
- īrā, pron. obl. sg., this, this one; īrā bai man bide, give this one to me*
- īstād- : īst-, to stand, stand still, halt; b'īst, halt!*
- m'īstam, I stand*
- īstādu, standing; ēra īstāda i? why are you standing?*
- i
- i (izāfa), of; connective between noun and adj.*
- imrūz, to-day*
- imsâl, this year*
- imšau, to-night*
- o
- ō, ū, he, she, it, that; v. ū*
- ū, u
- ū, ū, (1) adj. that; ū daraxt, that tree; (2) pron. 3rd pers., he, she, it, that one*
- uftād- : uft-, to fall; m'iftē, you will fall*
- um, (1) adj. pron. 1st sg. enclitic, me, my; tangum na kun, don't worry me; dastum, my hand*
- um, (2) 1st sg. pres. enclit. vb., to be, I am; tangum, I am in difficulties*
- ānā, ānhā, pron. 3rd pl. they, those*
- ustā(d), ironsmith*
- ai
- ai, v. az; from, of, belonging to; ai pârīna, from last year; īnā ai kī an'? whose are these?*
- au
- au, v. āv*
- aurat, woman, wife*
- q
- qai; qai k., to vomit*
- galbīs, large dish for washing (meat?) in*
- qâlîn, "gilim," woven carpet*
- fqâmat, figure, stature*

*qarib*, near  
*qīmat*, price  
*qišlāq*, village  
*qubā*, button  
*qurwati*, strong, powerful

**k**

*kābūt*, blue  
*†kāfir*, unbeliever, non-Muslim  
*kafš*, shoes  
*kah*, broken straw, "bhūsa"  
*kai*? when? *i xabera kai ba i*  
*tū dādand?* when did they  
 give you this news?  
*kalān*, big, large, great; *kalān-*  
 ter, bigger, etc.  
*kalapā*, downwards  
*kalau.ur*, rifle sights  
*kam*, *kam*, little, small (in  
 quantity)  
*kamān*, rifle; *kamān i kuta*,  
 short rifle; *kamān i derāz*,  
 long do.; *kamān i bārīk*,  
 small bore do.; *kamān i*  
*yafs*, large bore do.; *sadā i*  
*kamān*, report of a rifle shot  
*kamāgel*, stupid  
*kamtāqat*, weak  
*kand-*: *kan-*, to dig  
*kandan*, steep (of the ground  
 below one)  
*kār*, work, business  
*kārd*, knife  
*kaſid-*: *kaſ*, to draw, drag  
*kāſt-*: *kār-*, to sow, cultivate  
*katuk*, ewe

*kerd-*, *kad-*: *kūn-*, to do, make;  
*sauza kad*, *sauza mīkūnad*,  
 it grew, sprang up (grows,  
 etc.) of plant  
*kērra*, *kērra i asp*, foal  
*ki*, *kē*, (1) conj. that quasi;  
 (2) pron. rel. who, that  
*kī*? who? whom? *asp az kī*  
*xeridī?* from whom did you  
 buy the horse? (with the  
 suppression of the rel. pron.);  
*kī būd ba ūmā guft?* who  
 was it (that) told you? *kī būd*  
*tū zadī?* who was it (whom)  
 you struck?  
*kīr*, penis  
*kirta*, shirt  
*kišau*; *kišau k.*: *čīzī marā kišau*  
*kerdī*, you told me something  
*kišt*; *kišt k.*, to cultivate, till;  
 v. *kišt*  
*kōt*, coat  
*kučik*, puppy  
*kudām?* adj. pron. which?  
 which one? *kudām ūx sū* ba  
*i ūmā guft?* which person  
 told you? *azī aspān kudām-*  
*šun mīgirī?* which of these  
 horses will you take?  
*kuft-*: *kūb-*, to pound  
*kūh*, hill, mountain  
*kuluχ*, thick, stout; *ādam i*  
*kuluχ*, a stout man.  
*kundāχ*, stock of a gun  
*kurpa*, quilt  
*kurstī*, chair

*kušā?* where? *âle kušā mī-ravē?* where are you off to now? *az kušā âmada ē?* where have you come from? *kušā būdū?* where were you? where have you been? cf. *akšāhī* = from where? q.v.  
*küšt*, cultivation, agriculture; *waxt i küšt*, sowing time; v. *kišt*  
*kūta*, short

*g*

*ganda*, bad, evil; *âdam i ganda*, a bad man  
*gandum*, wheat  
*ganjīna*, room, sleeping-room  
*gardan*, neck  
*gau*, -*wān*, -*wahā*, cow; *mâda gau*, cow  
*germ*, hot  
*germī*, heat  
*gerdând-* : (*gerdân-*), to cause to be; *čūčahâ râ da derûn i sandâj gerdânda as'*, he has put the cubs in the grain skin  
*girbân*, *girwân*, collar (of coat)  
*girift-* : *gîr-*, to seize, catch  
*gišna*, hungry  
*goiñd-*, *goi.y-*, to copulate  
*gôsâla*, calf  
*guft-* : *gō-*, *g-*, to say, tell  
*gül*, flower  
*gulxâr*, rose, rose-bush  
*gulû*, throat

*gürêxt-* : *gürêz-*, to run away, escape  
*güsپand*, *güsfund*, sheep (m.)  
*gûš*, ear  
*gûst*, meat, flesh  
*gyašt-*, *gašt-* : *gard-*, to go about  
*gyašt-* : *guzâr-* (?), to pass by  
*gyâst-*; *guzâr-*, to leave behind, place, put down

## X

*χâdb*, sleep; v. *χau(b)*  
*χâbând-*, *χâwând-* : (*χâwâdn-*), to make lie down  
*χaber*, n. news, information; adj. informed, aware; *χaber šid*, he came to know, became aware  
*χaima*, tent  
*χâlî*, empty  
*χâluk*, maternal uncle; *bača i χâluk*, maternal cousin  
*χam*, steep (of ground above one)  
*χâm*, open ground, "maidân"  
*χâna*, house, home  
*χând-* : *χân-*, to read, sing  
*χandâd-* : *χand-*, to laugh  
*χarâb*, thin, in poor condition (of animals)  
*χâst-* : *χâlh-*, to wish, desire, want; *mîχâham*, *bîō*, I want you, come; *sî ta güsپand mîχâham*, I want three sheep

$\chi_{au}(b)$ , sleep ; $\chi_{au}(b)$ <i>k.</i> , to sleep ; <i>bira</i> , $\chi_{aub}$ <i>kun</i> , go off and sleep ; $\chi_{au}(b)$ <i>kerda būdīm</i> , we had fallen asleep;	$yalla$ , grain $\gammaamī$ , tired, weary $\gammaarīb$ , strange, foreign
v. $\chi_{âb}$	č
$\chi_{erd}$ , small ; $\chi_{erdter}$ , smaller $\chi_{erdūna}$ , kid (?) ; $\chi_{erdūna} i nar$ , m. ; $\chi_{erdūna} i māda$ , f.	$\epsilon\ddot{a}buk$ , quickly ; $\epsilon\ddot{a}buk bira$ , go quickly
$\chi_{erid-} : \chi_{er-}$ , ( $\chi_{âr-}$ ), to buy	$\epsilon\ddot{a}kman$ , “choga”, cloak
$\chi_{ertūk}$ , small, little	$\epsilon\ddot{a}mča$ , spoon
$\chi_{id}$ , $\chi_{üd}$ , self ; $\chi_{idam}$ , myself ; $\chi_{idaš}$ , himself, etc.	$\epsilon\ddot{a}nd$ , adv. so ; $\epsilon\ddot{a}nd kalān kē na tānistam werdāram$ , so big that I couldn't take it away
$\chi_{irs}$ , bear	$\epsilon\ddot{a}nd ?$ a. how many ? pro. how much ? $\epsilon\ddot{a}nd rūz šid tā ãmada ē$ ? how many days is it since you came ? $\epsilon\ddot{a}nd rūz i dîger mîrawî$ ? in how many days will you be going away ? $qîmataš \epsilon\ddot{a}nd ast$ ? what is the price of it ? $\epsilon\ddot{a}nd mî\chi\ddot{a}.ē$ ? how much do you want for it ?
† $\chi_{îyâl}$ , thought	$\epsilon\ddot{a}pîr$ ; $\epsilon\ddot{a}pîr$ , k. to surprise and rob (?) or to surround (?) cf. P. $\epsilon\ddot{a}pîdan$ , and Afy. $\epsilon\ddot{a}pîr$ .
$\chi_{ôher}$ , - <i>wân</i> , sister ; <i>duxter i</i> $\chi_{ôher}$ , niece (sister's daughter)	$\epsilon\ddot{a}r$ , four
$\chi_{oi.îsk}$ , hammer	$\epsilon\ddot{a}rân-$ : $\epsilon\ddot{a}rân-$ , v.t. to graze
$\chi_{ôwerzâda}$ , nephew, sister's son	$\epsilon\ddot{a}r bîst$ , eighty
$\chi_{ûb}$ , good, well, pleasantly ; $\chi_{ûb} ãmadîm$ , we made our journey here comfortably	$\epsilon\ddot{a}rdah$ , fourteen
$\chi_{uftan}$ ; ( <i>nimâz</i> ) $\chi_{uftan}$ , the time of prayer before midnight	$\epsilon\ddot{a}rî \epsilon\ddot{a}rî$ , four each ; $\epsilon\ddot{a}rî \epsilon\ddot{a}rî$ <i>bigîr</i> , take four of each ; $\epsilon\ddot{a}rî \epsilon\ddot{a}rî bidešûn$ , give them four each
$\chi_{ûn}$ , blood	$\epsilon\ddot{a}rîd-$ : $\epsilon\ddot{a}r-$ , v.i. to graze
$\chi_{unak}$ , cool, cold	$\epsilon\ddot{a}rmâs$ , walnut
$\chi_{unakî}$ , n. cold	
$\chi_{ürd-} : \chi_{ür-}$ , to eat, drink	
$\gamma$	
$\gammaâfil$ , thoughtless, careless	
$\gammaafs$ , thick (of a stick, etc.)	

čārum, fourth	j
časpān, continuously, without halting(?) ; časpān bī.ā, come quickly	jā, place
časpānd- : časpān-, v.t. to cause to stick, to cause to adhere	jakid- : jak-, to jump, leap
časpūd- : časp-, v.i. to stick, adhere	jau, barley
čašem, eye	jib, pocket
čē ? what ? (šumā ra) čē šit ? what has happened (to you) ?	jiger, liver
čē guft ? what did he say ?	jil, blanket
šumā čē harvāl dārād ? how are you ? čē boi.īs (t) (ba'is ?)	jōla, hail
ī kār rā kerdi ? why (for what reason) did you do this ?	jūbār, stream, irrigation stream ; jūbār i maryār, natural stream ; jūbār i zamān, irrigation stream ; jūbār i āsi.āb, mill-stream
čī, such, such as this ; pas i ī čī kār nakun, don't do such a thing again	jumbānd- : jumbān-, v.t. to shake
čīl, forty ; čīl o dah, fifty	jumbid- : jumb-, v.i. to shake
čīnār, chenar tree	jūrāb, socks
čīnd- : čīn-, to pluck	jūr̄yōt, jeryōt, curds
čīrā ? čēra ? why ? what for ?	jūšānd- : jūšān-, v.t. to boil
čīrā istāda ī ? why are you standing ? čērā ī kār rā kerdi ? why did you do this ?	jūšid- : jūš-, v.i. to boil, effervesce
čīz, čī, thing ; čīz (=čē čīz) mīgīrī ? what are you taking ?	juwārī, maize
čīb, wood	y
čūča, -hā, cub ; čūča i palang, leopard cub	yā, or
čūčik ; čūčik i mury, chicken	yak, yakī, one ; yak o nīm, one and a half
	yax, ice, cold ; imšau mo yax
	kerdīm, we suffered from the cold last night
	yalā, open ; ser i sandūq yalā
	kun, open the lid of the box
	tyār, lover
	yāzdah, eleven
	yüra, -hā, gums

## t

*tā*, pr. up to, till ; *tā dīna*, till yesterday ; *tā sī sāl*, for three years

*tā, ta*, particle with numerals, *dū tā bigir*, take two ; *sī ta.i sī ta.i*, three each

*tā* (once for *tū*), thou

*ṭtabib*, doctor, physician

*tai i*, pr. in ; *tai i sandūq mānda būdam*, I had put it in the box

*tai i,toi i*, pr. below, beneath, under ; *tai i kursī*, below the chair ; *tai i pā*, under foot ; *toi i serī*, pillow

*taxta*, plank

*tāmba*, copper

*tambān*, trousers

*tana* ; *tana i daraxt*, trunk of a tree

*tang*, tight, in difficulties

*tāq*, window

*tāqīn*, conical cap, "kullah" (as in India)

*tarāšid-* : *tarāš-*, to cut

*tersānd-* : *tersān-*, to cause to fear, frighten

*tersid-* : *ters-*, to fear

*tēz, tīz*, quick, quickly ; *tēz bira*, go quickly

*tilpār, tilpār i xau*, bedding, bedclothes

*tīr*, (arrow, shot) ; *tīr dāxtan*, to fire a shot with a fire-arm

*tišna*, thirsty

*tīt; tīt k*, to put down ; *tīt kerd*

*da bām*, he put it down on the roof

*toi i*, v. *tai i*

*-tōn, -tūn*, enclitic pro. and a. 2nd. pers. pl. you, your

*tonist-, tānist- : tān-*, to be able, can ; *âle na mītānum raftan (ki birawam)*, I cannot go now ; *dīna na tānistam raftan (ki birawam)*, yesterday I could not go

*tonq*, pear

*tū*, thou.

*tufangča*, pistol

*tuxem*, (seed) ; *tuxem i murý*, hen's egg

*-tūn*, v. *-tōn*

*tūr*, way, manner ; *čē tūr ?* how ? (cp. *ušterē*) *čē tūr āmada ē ? xūb āmadīm* (or *mušuqqat šidīm*), how did you get along on your way here ? We got along very well (*or*, we had a lot of trouble)

*tūt*, mulberry

*tsādder* (and *tsader* ?), sheet

## d

*da*, (= *ba*), to, at, in ; *da ser i mēz bimān*, put it on the table ; *da bālā i bōm raftan*, they went on to the top of the roof ; *da xāna i xidaš na būd*, he was not in his

- house ; *da jib i man būt*, it was in my pocket ; *au.a da dīg bidōz*, pour the water into the pot ; *da χāna āmad*, he came to the house
- dād-* : *dī-*, *dē-*, *d-*, *dēh-*, to give  
*dah*, ten
- dahān*, mouth
- dāxt-* : *dāz-*, *dōz-*, to throw, pour into, pour out, cp. MnP. *andāxtan*
- dālān*, verandah
- dāmād*, son-in-law
- dandān*, tooth
- dānist-* : *dān-*, to know
- daraxt*, tree
- dard*, pain ; *lakik i māt dard mīkünad*, my finger is hurting
- ṭdāro*, medicine, physic
- dastār*, lungi, turban
- dastkaš*, gloves
- dāšt-* : *dār-*, to have, possess
- ṭdašt*, plain
- daur*, round ; *daur i*, round about ; *daur i daraxt*, round the tree ; *daur i χāna*, round the house ; *dauraš giriftan*, they surrounded him
- dawānd-* : *dawān-*, to make gallop ; *asp rā mī dawāndamaš*, I made the horse gallop
- dē.i*, v. *du*
- der* (1), door
- der* (2), pr. in
- der i* [V. *der* (1)], in front of ; *der i χāna*, in front of the house ; *du der i derwāza šīṣta būd*, he was sitting in front of the doorway
- derū.ā*, river ; *deri.ē i kalān*, a big river
- derūn* (1), woman's quarters in house
- derūn* (2), pr. inside, into, *derūn i sandūq mānda būdam*, I had put it in the box ; *derūn i zamīn*, in, under, the ground ; *derūn i χāna*, into the house ; *derūn i merdum*, among the people ; *derūn i jib bibīn*, look in the pocket
- derwāza*, doorway, gate
- dīd-* : *bīn-*, to see, look
- ṭdīda*, eye
- dīger*, *dīgyer*, other, another, next
- dīk*, *dīg*, cooking-pot
- dīl*, heart
- ṭdīlberī*, lover
- dīmāy*, nose
- dīna*, yesterday
- dīnyā*, world
- dīwāl*, wall
- du*, *dū*, *de*, (*dō*), two ; *dē.i dē.i*, two each ; *dō rōz*, two days
- dūy*, butter-milk, sour milk
- dukān* ; *dukān i χāna*, floor of the house
- dūxt-* : *dūš-*, to milk

<i>dūχt-</i> : <i>dūz-</i> , to sew	<i>pāšna</i> , heel
<i>duχtar</i> , -â, daughter, girl ; <i>duχtar i χōher</i> , sister's daughter, niece	<i>pēčid-</i> , v.i. to set upon (?) ; <i>χirs ba ūnâ pēčidaš</i> ; <i>ki pēčid ūnâ yak nafar</i> <i>gurēχt</i> , the bear attacked one of them, when it attacked the other ran away
<i>dūr</i> , far, distant	<i>perīd-</i> : <i>per-</i> , to fly, fly up
<i>durāz</i> , long	<i>perīr</i> , the day before yesterday
<i>durūy</i> , untrue, lying, lie	<i>pēš, pīš</i> (1), pr. before, in front of, in the presence of ; <i>pēš</i>
<i>dust</i> , hand, arm	<i>i āftau</i> (= <i>pagu</i> ), before sunrise ; <i>pīš i āmadan</i>
<i>duyum</i> , second	<i>i ū</i> , before he came ; <i>pēš</i> <i>i ū raftam</i> , I went in front of him, or I went to him ; <i>tīt kerd da bām der pēš</i>
 <b>p</b>	<i>i Mitaržau</i> , he put them down on the roof in front of (or in the presence of) the Mehtarzau ; <i>pēš, pīš az ū</i> , before that ; <i>pēš, pīš</i> (2), adv.
<i>pā</i> , leg, foot	forward, in front, formerly ; <i>šumâ pēš biravīt</i> , go you forward ; <i>pēš yakī būt</i> ,
<i>paham</i> , wide, broad	<i>âlē de ūt</i> , formerly there was one, now there are two .
<i>paga</i> , early morning	
<i>pai</i> , tendon	
<i>paitauwa</i> , putties (cf. <i>Bakhtiāri</i> <i>paitauwa</i> )	
<i>pakūl</i> , cloth cap ( <i>Ko. pakōl</i> )	
<i>palak</i> , <i>palik</i> , eye-lash	
<i>palang</i> , leopard	
<i>pambā</i> , cotton	
<i>pānj</i> , five ; <i>pānjī pānjī</i> , five each	
<i>pānzdah</i> , fifteen	
<i>pa.o</i> , a quarter ; <i>sī pa.o</i> , three quarters	
<i>pāra</i> , torn ; <i>pāra k</i> , to tear, rend, rip up ; <i>pāra ū</i> , to tear, rip, burst, etc.	
<i>pas az</i> , <i>pas i</i> , pr. after ; <i>pas az</i> <i>ū</i> , <i>pas i ū</i> , thereafter ; <i>pas</i> ( <i>i</i> ) <i>āmadan i ū</i> , after he came	<i>pī.âz</i> , onion
<i>pas ferdâ</i> , day after to-morrow	<i>pīčāluk</i> , fringe of hair on the forehead ; <i>pīčālukmīzanand</i> or <i>mībarand</i> , they cut their hair in a fringe
<i>past</i> , low (opp. of <i>buland</i> )	
<i>pastānī ferdâ</i> , day after day after to-morrow	<i>pīčānd-</i> : <i>pīčān-</i> , to roll, wrap up
	<i>pidar, -â</i> , father

*pilta*, match (of matchlock)  
*pīrār*, year before last  
*pišāk*; *pišāk i xau*, (roll of ?)  
 bedding

*pīšānū*, forehead  
*pīšin*, from midday to about 2  
 or 3 p.m.

*pīš perīr*, the day before the  
 day before yesterday

*pīš pīrār*, the year before the  
 year before last

*pīšta i tund*, precipitous or  
 steep earthy hill face (*Ko.*  
*čār adraχ*, *pīšta* = *adraχ*)

*poiyān*, down; *ai koh poiyān*  
*āmad*, he came down from  
 the hill

*pōrīna*, *pārīna*, last year

*pōst*, skin

*pūč*, penis

*püxt-* : *paz-*, to cook, bake

*pūlāt*, steel

*pür*, full

*purdil*, brave, courageous

*pūrsid-* : *pūrs-*, to ask, enquire

*pūšt*, *pišt*, back; *püšt*, *pišt i*  
*palak*, eyelid

*pušuk*, -ān, cat; *pušuk bažī*,  
 kitten

### b

*ba*, with, beside (*perhaps at*);  
*ū ba šuχ mānd*, he remained  
 with the stone slab; *ba wāstē.i* v. *wāstē.i*

*ba*, *ba.i*, *bai.i*, *be.i*, to; *ba*

(*ba.i*) *šumā guft*, he said to  
 you; *be.i man bidē*, give me;  
 at, *ba sā.at i šiš*, at six  
 o'clock

*bača*, -hā, child, son, boy; *bača*  
*i amuk*, *bača i xāluk*,  
 cousin (paternal, maternal);  
*bača i birāder*, nephew

*bad*, bad, evil; *badter*, worse;  
 batterin, worst; *ai dīna ki*  
*imrūz bad ast*, to-day is even  
 worse than yesterday

*bād*, adv. afterwards, later,  
 after. pr. *bād az*, *bād i*, after;  
*bād az ū raftam*, after that  
 I went away

*bād*, wind

*bādan*, body

*†badnām*, defamed, disgraced

*bāft-* : *bāf-*, to weave, plait

*bāγ*, garden

*baitul*, -ā, horse (m.)

*bāχt-* : *bāχ-*, to lose (a game)  
 (?) ; to weave

*bālā*, *bāla*, adv. up, above; *ser*  
*a bālā raft*, he went  
 upwards; *bāla raft*, he went  
 up. pr. *bālā i*, on the top of;  
*da bāla i bār kūnīm*, let me  
 put (it) on the top of the  
 load, or, load it on top

*bālišt*, pillow

*bām*, v. *bōm*

*band* (1), a thing for tying  
 with; *banditambān*, trouser  
 waist-string

<i>band</i> (2), joint ; <i>band i dust</i> , wrist ; <i>band i lakik</i> , finger-joint ; <i>band i pâ</i> , ankle ; shin (?)	<i>bētar</i> , better ; <i>bēterīn</i> , best
<i>band</i> (3), v. <i>bast-</i>	<i>bērūn</i> , outside
<i>bandak</i> , v. <i>mū</i> .	<i>bīča</i> , kid
<i>bâqala</i> , beans	<i>bûd</i> , willow
<i>bâr</i> , load	<i>bîdâr</i> , awake, on the look-out ; <i>bîdâr bâš!</i> keep on the look-out !
<i>†bârigâ</i> , camping-, halting-place, court	<i>bî dil</i> , cowardly
<i>bârik</i> , thin (of a rod, etc.), narrow (= <i>tang</i> )	<i>bîhmâr</i> , ill, sick
<i>bâriš</i> , rain	<i>bîx̥t- : bîz-</i> , to sift
<i>barra</i> , lamb	<i>bûl</i> , spade
( <i>bast-</i> ) : <i>band-</i> , to tie, fasten, close	<i>bîmârî</i> , illness
<i>basta kerd</i> , he tied up ( <i>used as past tense to band-</i> )	<i>bîn-</i> , present base of ; <i>dîd-</i> , to see
<i>bâš</i> , pres. subj. and imperative base to <i>bûd</i> , to be	<i>bînî</i> , nose
<i>batterin</i> , v. <i>bad</i>	<i>birûdar</i> , - <i>hâ</i> , brother
<i>bâz</i> , again, thereafter	<i>bîrûn</i> , public part of a house
<i>bažgî</i> ; <i>pušuk bažgî</i> , kitten	<i>bîsi.âr</i> , much, very
<i>bê</i> , <i>bî</i> , without, lacking	<i>bîst</i> , twenty ; <i>bîst o yak</i> , 21 ; <i>bîst o dah</i> , 30 ; <i>bîst o dwâzdah</i> , 32 ; <i>sî bîst o dah</i> , 70 ; <i>čâr bîst</i> , 80
<i>†bêh</i> , better, well	(?) <i>boiyîs</i> , reason ; <i>čè boiyîs i kâr râ kerdî</i> ? why did you do this ?
<i>ber</i> (1), chest, upper part of body	<i>boiyîst- : boiyad</i> , must, should, ought to, is necessary ; <i>boiyad ki birawad</i> , he must go ; <i>namîboiyad ki birawad</i> , he ought not to go, need not go ; <i>sumâ râ namîboiyîst i kâr râ kerdan</i> , you should not have done this
<i>ber</i> (2), on, upon	<i>bôm</i> , <i>bâm</i> , roof
<i>berf</i> , snow	<i>bômčik</i> , mud-pounder (for consolidating mud roof)
<i>berg</i> ; <i>berg i daraχt</i> , leaf of a tree	
<i>bergašt</i> , he returned ; <i>bergašt ba χâna</i> , he returned to (his) house, he went home	
<i>berzagau</i> , ox	
<i>betalča</i> , foal	

*bū*, smell, odour  
*būd-*, to be ; *būd*, *būt*, he was  
*būland*, high  
*būlbūl*, bulbul  
*būr*, grey  
*būrd-* : *ber-*, to carry away  
*būrid-* : *bür-*, *bar-*, *ber-*, to cut  
 off, cut  
*burūt*, moustache  
*buz*, goat ; *nar buz* m., *māda buz* f.

**f**  
*fārīd-* : *fār-*, to wish, desire,  
 want ; *dil i mā mīfārad ki i kār rā bīkūnīm*, we wish  
 to do this ; *dil i mā fārīd*,  
 we wished to ; *imrūz dil i mā namīfārad*, to-day I  
 have no desire (for it)

*ferāχ*, loose, wide

*ferbī*, fat

*ferdā*, tomorrow ; *pas ferdā*,  
 the day after to-morrow ;  
*pastānī ferdā*, the day after  
 the day after to-morrow

*furōχt-* : *furōš-*, to sell

**w**

*waxt*, time, season

-*wārī*, like ; *sag-wārī mānd*,  
 he resembled a dog

*wasī*, loose

(ba) *wāstē.i*, on account of,  
 because of ; *aqab gašt wāstē.i*

*čūčahā'š*, it went back  
 because of its cubs

*wazmān*, heavy

*werdāšt-* : *werdār-*, to carry  
 off, remove ; *werdār ūnjā bemān*, take it away and  
 put it down there

*werxist-* : *werxiz-*, to rise up,  
 get up, stand up

**s**

*sā.at*, hour, o'clock ; *ba sā.at i šiš*, at 6 o'clock

*sabuk*, light

*sad*, one hundred, 100

*sadā*, sound, noise ; *sadā i kamān āmad*, the report of  
 a rifle was heard

*sadbar*, rose

*safid*, white

*sag*, -*ān*, -*ahā*, dog

*saxt*, *saxtin*, hard

*sāxt-* : *sāz-*, to make, fashion

*sāl*, year ; *sāl i dīger*, next year

*sanāj*, skin bag for carrying  
 grain in

*sandalī*, chair

*sandūq*, box, chest

*sang*, stone ; *sang i āsi.āb*,  
 mill-stone

*sanglāχ*, stony

*sauz*, green

*sauza* ; *sauza k.*, to vegetate,  
 grow up (of plants)

*ser*, head, top ; *ser i sandūq*,  
 lid of box ; *ser i šir*, cream ;

<i>ser dādan</i> , to set on, let loose	<i>šaxs</i> , person
at; <i>sagahā ba hamān čūčahā</i>	<i>šālī</i> , growing (or unhusked) rice
<i>ser dādand</i> , they set the dogs on those (leopard) cubs	<i>šām</i> , evening, evening meal
<i>ser a bālā</i> , upwards ; <i>ser a bālā raft</i> , he went upwards	<i>šamšir</i> , sword
<i>ser i</i> , on the top of, upon, on ; <i>da ser i mēz bimān</i> , put (it) on the table	<i>šāna</i> , shoulder
<i>serd</i> , a. cold ; <i>āv i serd</i> , cold water	<i>šānd-</i> : <i>šān-</i> , to make sit down
<i>serdī</i> , n. cold ; <i>waxt i serdī</i> , cold weather	<i>šāñzdah</i> , sixteen
<i>sī</i> , three ; <i>sī pa.o</i> , three-quarters ; <i>sī tai sī tai</i> , <i>sī sī</i> , three each	<i>šau</i> , night ; <i>nīm i šau</i> , mid-night
<i>sī bīst</i> , sixty	<i>šauher</i> , husband
<i>sipāl</i> , plough ; <i>sipāl k.</i> to plough	<i>šīd-</i> , <i>šīd-</i> : <i>šaw-</i> , <i>šau-</i> , to become, happen, be accomplished ; <i>šumā rā če šīt</i> ? what became of you, what has happened to you ? <i>kār i ī mīšawad</i> , his business will be carried through ; <i>pīš yaki būd</i> , <i>ālē de šīt</i> , <i>pas i ī sī šīt</i> , <i>bād i ī čār šīt</i> , at first there was one, then there were (became) two, then three, then four
<i>sipārid-</i> : <i>sipār-</i> , to entrust, commit to	<i>šikam</i> , stomach, belly
<i>sirχ</i> , <i>sūrχ</i> , red	<i>šikast-</i> : <i>šikan-</i> , v.t. and v.i., to break
<i>sī.ū</i> , apple	<i>šīr</i> , milk
<i>sīyāh</i> , black	<i>šīš</i> , six
<i>sīyum</i> , third	<i>šīš</i> , lungs
<i>sīzdah</i> , thirteen	<i>šīšt- :</i> ( <i>nuš- ?</i> ), to sit down, sit ; <i>binuše !</i> sit thou down !
<i>soxt</i> : <i>sanj-</i> , v. t. to weigh	<i>šīšt- , šūšt- :</i> <i>šūr-</i> , to wash
<i>sūxt</i> : <i>sūz-</i> , v. i. to burn	<i>šīšta</i> , sitting ; <i>der bāy šīšta būd</i> , he was sitting in the garden
<i>sutuχān</i> , <i>sutuyān</i> , bone	
<i>sutān</i> , pillar	
<i>sūzānd-</i> : <i>sūzān-</i> , v. t. to burn, cause to burn	
	<i>šox</i> , branch
<i>š</i>	
<i>šax</i> , cliff, slab of rock (= <i>taxt i sang</i> )	

šötün, staircase

1

šumâ, you (pl.)

lab, lip

šumârîd- : šumâr-, v.t. to count

lakîk, finger ; lakîk i pâ, toe

-šûn, -šön, enclitic pro. and a., them, their

langarî, big dish

šûrid- : šûr-, to look for, search for, seek, send for, want ;

latta, woman's veil

âlê mîšûram, I want (him or it) now ; ma dîna òrâ

lišp, narrow, thin

šûridam čirâ nê-âmad ? I sent for (or wanted) him yesterday, why didn't he

list- : lis-, to lick

come? sîtagüsfordmîšûram (or mîxâham), I want three

lûla, (tube) ; kamânî lûla, rifle-barrel

sheep

m

ma, particle of, neg. imper.

ma(n), I

mâ, we, us ; me

mâda, female ; mâda gau, cow ; mâda buz, she-goat

mâdar, -â, mother

makid- : mak-, to suck

mâl, property ; mâli, belonging to

†malahim (= malâ.im ?), curses

mâlid- : mâl-, v.t. to rub

mând- : mân-, to place, put down, leave ; stay ; resemble ;

mândamaš der zamîn, I put it down on the ground ; sag wâri mând, it looked like a dog

mânda, tired ; mânda na bâš ! may you not be tired ?

(greeting)

manja, bedstead

maska, butter

maša, mâša, trigger of a gun

merd, -ân, man

z

zabân, tongue

zad- : zan-, to strike, beat

zâmân : âlê zâmân, now, at the present time

zamîn, earth, ground, cultivated land, field

zanax, chin

zârdâlu, apricot

zerd, yellow

zî.âd, too much, very much, excessive ; zî.âdder, more

zilimča, knotted pile carpet (P. qâlî, qâlîča)

zîr, below, beneath ; az zîr i qîslâq aqâb gašt, the bear

went back below the village

zoi.îd- : zoi(y)-, to give birth to zonû, knee

zülef, hair (long human hair)

<i>meryzār</i> , meadow, natural grass-land	<i>nehum</i> , ninth	
<i>mīān</i> , waist	<i>ner</i> , male ; <i>ner buz</i> , billy-goat	
<i>mīχ</i> , nail, peg	<i>ṭnigār</i> , sweetheart (?), bulbul	
<i>mū.ī</i> , hair (human) ; <i>mū.ī i bandak</i> , plait of hair ; <i>mū.ī bāftan</i> , to plait the hair ; <i>mū.ī i mārā tu bizan</i> (or <i>biber</i> ), cut my hair !	<i>ṭnihāl</i> , tree	
<i>muloi.īm</i> , soft	<i>nīm</i> , half ; <i>nīm i šau</i> , midnight ; <i>nīm i rāh</i> , halfway ; <i>yak o nīm</i> , one and a half	
<i>mūrd-</i> , <i>mard-</i> : <i>mer-</i> , <i>mār-</i> , to die	<i>nīmāz</i> , <i>nīmāz</i> , prayer ; <i>nīmāz i dīgyer</i> , (time of) afternoon prayer ; <i>nīmāz ḡuftan</i> , (time of) prayer before midnight	
<i>mūry</i> , bird, fowl	<i>nīmrūz</i> , midday ; <i>āftau nīmrūz</i> , midday ; <i>nīmrūzī</i> , midday meal	
<i>mušaqqat</i> , (in) trouble, (in) difficulty, <i>mušaqqat šidīm</i> , we encountered difficulties	<i>nīna</i> , pupil of the eye	
<i>mūžük</i> , kind of edible bean ( <i>Ko. kučün</i> )	<i>nīnīk</i> , -ā, a kind of relation ; maternal uncle (?) or paternal aunt (?)	
n		
<i>na</i> , negative particle	<i>ṭnīst</i> , is not	
<i>nafer</i> , person, individual (with numerals)	<i>ṭnom</i> , name	
<i>naiza</i> , dagger	<i>nūn</i> , bread ; <i>nūn i āftauras</i> , early morning meal	
<i>nāχun</i> , finger nail	<i>nūzdah</i> , nineteen	
<i>nāχuš</i> , ill, unwell	r	
<i>nālīd-</i> : <i>nāl-</i> , to complain	<i>raft-</i> : <i>raw-</i> , <i>rau-</i> , to go	
<i>nau</i> , open pipe ; <i>nau i āsi.āb</i> , conduit pipe (a hollowed-out tree trunk) leading water to a mill wheel	<i>rag</i> , vein	
<i>ṭnazār</i> , glance ; <i>nazar ber nīhāl o kat</i> , she glanced, looked, at the tree(s)	<i>rasānd-</i> : <i>rasān-</i> , to cause to arrive, cause to reach	
<i>nazdik</i> , near	<i>rasīd-</i> : <i>ras-</i> , to arrive, reach	
<i>ne</i> , nine	<i>rāst</i> , correct, true, (straight ?)	
	<i>rawān-</i> (?), <i>imrūz ba Drūš boiyad rawānum</i> (sic), I must start for Drosh to-day	
	<i>rikābī</i> , dish	
	<i>rīxt-</i> : <i>rīz-</i> , to pour out, spill	

- rīš*, beard ; *rīš i safid*, a grey-beard, elder  
*riška*, lucerne  
*rīšt- : rīš-*, to spin  
*rišta*, root  
*rō-*, v. *ruft-*  
*rōh*, cheek  
*rōda*, entrails  
*rōyan*, ghee, clarified butter  
*rōn*, thigh  
*ruft- : rō(y)-*, to sweep  
*rūpūš*, veiled (of a woman)
- h
- haber*, cloud  
*haft*, seven  
*hamīn*, this same, this very  
*hamūn*, that same, that very, the same ; *hamūn šaxs ast ke dīna āmad.* (*zada bādamaš*), it is the same man who came yesterday (whom I beat yesterday) ; *hamūn šaxs ast ke ūrā zadam*, that is the very man I beat
- ṭharām*, forbidden ; *χāb i man harām o šīd*, my sleep was denied me, my night was spoilt  
*hast*, etc., it is, etc.  
*hašt*, eight  
*hawā*, air, atmosphere ; *hawā.i germ*, hot air  
*hawāl*, circumstances, state ; *šumā čē hawāl dārit ?* how are you ?  
*hazār*, thousand  
*hēčī . . . na*, nothing, not at all ; *hēčī, piš na šīdan*, they did not go forward at all  
*her*, every ; *her jā*, everywhere ; *her rūza mīčarānand*, they take (them) to pasture every day  
*him* (*ham*), also, too  
*hišq*, love  
*hīzum*, *hīzum*, firewood  
*hušyār*, clever

